

Official Report of the
One Hundred Fifty-second
Annual General

CONFERENCE

of The Church of Jesus Christ
of Latter-day Saints

held in the Tabernacle
Salt Lake City, Utah

April 3 and 4, 1982

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THE ONE HUNDRED FIFTY-SECOND ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 3, 1982, at 10:00 A.M.

The general sessions of the conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, April 3 and 4, 1982. The general welfare session was held in the Tabernacle on Saturday, April 3, 1982, at 7:00 A.M. The general priesthood meeting was held in the Tabernacle on Saturday, April 3, 1982, at 7:00 P.M.

President Spencer W. Kimball attended and presided at the Saturday morning and Sunday afternoon sessions of the conference and watched the other sessions on television. President Marion G. Romney, Second Counselor in the First Presidency, conducted the general welfare, Saturday afternoon, and Sunday morning sessions of the conference. President Gordon B. Hinckley, Counselor in the First Presidency, conducted the Saturday morning, general priesthood, and Sunday afternoon sessions.

Television and radio stations carried portions or all of some of the conference sessions to large audiences throughout the world. The general sessions were also carried for the first time via satellite transmission to more than one hundred stake centers in the United States and Canada. The general priesthood session was carried by closed-circuit transmission to approximately 2,252 locations in many different countries.

General Authorities present

The following General Authori-

ties of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, and Gordon B. Hinckley.

The Council of the Twelve: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, James E. Faust, and Neal A. Maxwell.

The First Quorum of the Seventy: Presidents: Franklin D. Richards, J. Thomas Fyans, Carlos E. Asay, M. Russell Ballard, Dean L. Larsen, Royden G. Derrick, and G. Homer Durham. *Additional Members:* Marion D. Hanks, A. Theodore Tuttle, Theodore M. Burton, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Robert L. Simpson, Rex D. Pinegar, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Gene R. Cook, Charles Didier, William R. Bradford, George P. Lee, John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Robert E. Wells, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Ted E. Brewerton, Jack H. Goasland, Jr., and Angel Abrea.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Emeritus General Authorities: Eldred G. Smith, Sterling W. Sill, Henry D. Taylor, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, John H. Vandenberg, and O. Leslie Stone.

Other authorities present

Other authorities of the Church in attendance included Regional Representatives, presidents of stakes and their counselors, presidents of

temples, bishops of wards, and presidencies and members of the Aaronic and Melchizedek priesthood quorums.

Many general, stake, and ward auxiliary officers also attended.

FIRST DAY MORNING MEETING

FIRST SESSION

The first general session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 3, 1982, at 10:00 A.M. President Spencer W. Kimball presided at this session. President Gordon B. Hinckley, Counselor in the First Presidency, conducted.

The music for the opening session was provided by the Tabernacle Choir with Jerold Ottley conducting and Robert Cundick at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang "Come Rejoice" without announcement.

President Hinckley then made the following remarks:

President Gordon B. Hinckley

President Spencer W. Kimball, who is seated on the stand and who presides at this conference, has asked that I conduct this opening general session.

We are all delighted that President Kimball is with us today. He has been convalescing from surgery performed last September, and for several months has been meeting intermittently with his counselors. Also for several months he has attended and has spoken at the weekly temple meetings of the Council of the First Presidency and the Council of the Twelve.

This, and the fact that he is with us today, is a testimony of the goodness of the Lord, the power of faith and prayer, and the endurance and strength of this great man to whom we express our love and good wishes.

We welcome all assembled in the Tabernacle on Temple Square at the beginning of this 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

We also welcome all others who are participating by television, radio, cable, direct wire, or satellite transmission. You may be interested to know that the proceedings of this conference will be seen and heard in more than a hundred stake centers where we have facilities for satellite transmission.

There is an overflow congregation in the Salt Palace where Elders Carlos E. Asay and Yoshihiko Kikuchi preside.

We extend a special welcome to government, education, and civic leaders who are present.

The Tabernacle Choir, under the direction of Jerold Ottley with Robert Cundick at the organ, rendered the opening hymn, "Come Rejoice."

This session will continue by the Choir singing "Break Forth into Joy." Following the singing the invocation will be offered by Elder Royden G. Derrick, a member of the Presidency of the First Quorum of the Seventy.

The Choir sang "Break Forth into Joy."

Elder Royden G. Derrick offered the invocation.

The Choir sang "See What Love" without announcement.

President Hinckley

The Tabernacle Choir has sung "See What Love."

President Spencer W. Kimball has prepared a keynote address for this general conference, which will now be read by his personal secretary, D. Arthur Haycock.

President Spencer W. Kimball

(Read by his personal secretary, D. Arthur Haycock)

Love and gratitude

My beloved brothers and sisters, as we begin this conference, I desire publicly to thank the Lord for preserving me once again—as He has done so many times before. I extend my love and gratitude to all of you for the many prayers that you have offered in my behalf.

I am so grateful to have such loyal, devoted, and able counselors in the First Presidency—President Tanner, President Romney, and President Hinckley. I am grateful, too, for President Benson and the members of the Council of the Twelve and the other General Authorities. These wonderful and faithful Brethren lead out so that the Lord's work goes forward. It is His work, and He is at the helm.

Even though my strength will not permit me to do all that I would like at the moment, I am blessed and I will continue to do my part to the best of my ability. I wish I had more strength, but as long as I have any strength, I will continue to bear my testimony to the truth of this great latter-day work and to pray for the Lord's blessings and His guidance to be upon us all!

I am so thankful to be here with you in this general conference. My feelings are those of gratitude to my Heavenly Father for giving me a part to play in His kingdom as it rolls

onward to its divine destiny.

Proclaim the gospel, perfect the Saints, and redeem the dead

It was exactly one year ago that I last attended conference here in the Tabernacle. As you may know, I was in the hospital at the time of the October 1981 conference. Last April I stated that the mission of the Church is threefold:

First, to proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people;

Secondly, to perfect the Saints by preparing them to receive the ordinances of the gospel and by instruction and discipline to gain exaltation;

Thirdly, to redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth. (See *ENSIGN*, May 1981, p. 5.)

All three are part of one work—to assist our Father in Heaven and His Son, Jesus Christ, in their grand and glorious mission "to bring to pass the immortality and eternal life of man." (Moses 1:39.) I renew that declaration today.

Let us keep these sacred principles in mind and make them an integral part of our lives: that is, to *proclaim the gospel*, to *perfect the Saints*, and to *redeem the dead*.

Temple building and temple attendance

We are grateful for the growth of the Church throughout the world, as we now have reached the five million mark in membership. As I have said before, if we will do our part there will be major growth, not only in numbers, but in the righteousness of our people.

With the announcement just made of the plans to build four more new temples—one in Boise, Idaho; another in Denver, Colorado; another in Taipei, Taiwan; and in Guayaquil, Ecuador—there continues the most intensive period of temple building in the history of the Church. These four, when completed, will bring to forty-one the number of temples operating worldwide.

The building of these temples must be accompanied by an ever stronger emphasis on genealogical research on the part of all the members of the Church. Furthermore, implicit in the building of temples is the principle of regular temple attendance by the Saints. Nothing builds spirituality and our understanding of the priesthood principles more than regular temple attendance.

Love one another, and follow counsel

Now, my brothers and sisters, as you read of troubles in so many parts of the world, remember that the Lord knew these problems would come, and that even with these problems He has foreseen the growth of this Church and its people. Be of good cheer, for the Lord is guiding His church. For nearly forty years as a General Authority, I have watched Him guide this church. I marvel at how He can work to bring to pass His purposes by using us in our weaknesses, but He does!

Love one another, brothers and sisters! Have love in your homes and in your hearts! Be peacemakers even though we must live in a world filled with wars and rumors of wars! (See

D&C 45:26.) Follow the counsel you will receive in this general conference. And I'll do my best to do likewise. Trust the Lord and His unfolding purposes even when His purposes are not always completely clear to us at the moment.

Brothers and sisters, be good member missionaries. Follow the Brethren. Study the new editions of the scriptures. Plant your gardens. Clean up, paint up, fix up your homes and your yards. Live within your means. Be good neighbors. Be good citizens in whatever land you live. Keep the Sabbath day holy. (See Ex. 20:8.) Hold your family home evenings regularly every Monday night. These are my words of counsel to you now, as they have been so many times in the past.

Brothers and sisters, pray for the critics of the Church; love your enemies. (See Matt. 5:44.) Use wisdom and judgment in what you do and say, so that we do not give cause to others to hold the Church or its people in disrepute. This work, which Satan seeks in vain to tear down, is that which God has placed on earth to lift mankind up!

When this conference is over, let us return to our homes, our stakes and wards and branches with fresh determination to do better and to be better. The Lord watches over you. He will see you through your personal trials and challenges if you will stay close to Him. I can testify to that as one who has known a few challenges himself.

The Lord has not promised us freedom from adversity and affliction. Instead, he has given us the avenue of communication known as prayer, whereby we might humble ourselves and seek His help and divine guidance. I have previously said that "they who reach down into the depths of life where, in the stillness, the voice of God is heard, have the stabilizing power which carries them poised and serene through the hurricane

of difficulties.” (ENSIGN, Jan. 1974, p. 17.)

Love and testimony

Now, I have lived for more than half the 152 years the restored Church has been upon the earth in this dispensation. I have witnessed its marvelous growth until it now is established in the four corners of the earth. As the Prophet Joseph said:

“Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” (*History of the Church*, 4:540.)

Let us, then, press on confidently in the work of the Lord as we look forward to the glorious years of promise ahead. Through our faithfulness, all that God has promised will be fulfilled.

Again, I express my love for the Lord, for my wife and family, for my Brethren, and for each of you. I feel your love, and I hope that you feel mine in return. I leave my blessings with you. God, our Heavenly Father, lives. Jesus is the Christ, the Only Begotten of the Father in the flesh. He lives. He is our Elder Brother, our Savior, and our Redeemer. This is my solemn testimony to you, my beloved brothers and sisters, and I share it with you in love and in gratitude and in humility, in the name of Jesus Christ, amen.

The Choir sang “Come, Thou Fount of Every Blessing” without announcement.

President Hinckley

We have just heard an address prepared by President Spencer W. Kimball, which was read by his personal secretary, D. Arthur Haycock, followed by the Tabernacle Choir singing “Come, Thou Fount of Every Blessing.”

We shall now be pleased to hear President Marion G. Romney, Second Counselor in the First Presidency.

President Marion G. Romney

My dear brothers and sisters, at this Easter season, I am grateful for this opportunity to bear witness to the resurrection of Jesus and to set forth, in part at least, the basis upon which that witness rests.

Jesus brought a universal resurrection

“He is risen; he is not here.” (Mark 16:6.) These words, eloquent in

their simplicity, announced the most significant event of recorded history, the resurrection of the Lord Jesus—an event so extraordinary that even the Apostles, who had been most intimately associated with Jesus in his earthly ministry and who had been carefully taught of the coming event, had difficulty grasping the reality of its full significance. The first accounts which reached their ears “seemed to them as idle tales” (Luke 24:11) as

well they might, for millions of men had lived and died before that day. In every hill and dale men's bodies mouldered in the dust, but until that first Easter morning not one had risen from the grave.

When we speak of Jesus being resurrected, we mean that his pre-mortal spirit, which animated his mortal body from his birth in the manger until he died on the cross, reentered that body; and the two, his spirit body and his physical body, inseparably welded together, arose from the tomb an immortal soul.

Our belief is, and we so testify, that Jesus not only conquered death for himself and brought forth his own glorious resurrected body, but that in so doing he also brought about a universal resurrection. This was the end and purpose of the mission for which he was set apart and ordained in the great council in heaven, when he was chosen to be our Savior and Redeemer.

Requirements of Jesus' earthly ministry

Concerning his earthly ministry, his role as Redeemer required of him four things:

First, that his premortal spirit be clothed with a mortal body, the accomplishment of which was heaven-announced when to the lowly shepherds the angel said, "Fear not: . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11.)

Second, that he suffer the pains of all men, which he did, principally, in Gethsemane, the scene of his great agony. He himself described that suffering as being of such intensity that it "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the

Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

Third, that he give his life. His death on the cross, after having been rejected and betrayed and after having suffered appalling indignities, seems not to be in dispute, even among nonbelievers. That he gave his life voluntarily, with the express purpose of taking it up again in the Resurrection, is not so universally accepted. Such, however, is the fact. He was, it is true, maliciously slain by wicked men, but all the while he held the power to stay them. "I lay down my life," he said, "that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:17-18.)

This power was inherently his by virtue of his being born of the virgin Mary (a mortal), and being the Son of God (an immortal, celestialized being).

Having thus taken upon himself mortality, having suffered in Gethsemane for the sins of all men, and having given his life on the cross, there remained for him but to break the bonds of death—the fourth and last requirement—to complete his earthly mission as Redeemer. That the whole of his mortal life moved toward this consummation, he had repeatedly taught. It was foreshadowed in his statement about laying down his life and taking it up again. To the sorrowing Martha he had said, "I am the resurrection, and the life" (John 11:25); and to the Jews, "Destroy this temple, and in three days I will raise it up" (John 2:19).

Resurrection was so foreign to human experience that even his believing followers had difficulty comprehending it. The doctrine, however, had been heard even by the crucifiers. Being disturbed by it, they came to Pilate, "saying, Sir, we remember that that deceiver said, while he was

yet alive, After three days I will rise again." So with Pilate's consent they set a watch "lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead." (Matt. 27:63-64.) Thus it came about that these hireling guards unwittingly became witnesses to the opening of the tomb by the angel (see Matt. 28:2-4), the final preliminary to the appearing of the risen Lord.

Jesus appears to Mary Magdalene

The evidence that Jesus was resurrected is conclusive. Five times on the Sunday following his crucifixion on Friday afternoon he revealed himself.

First to behold him was Mary Magdalene. Early in the morning Peter and John, having verified the report that the body of Jesus was not in the tomb, went away. But Mary lingered in the garden weeping. Turning back from the empty tomb, she "saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith, . . . Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary." Recognizing his voice, "she turned herself" as if to touch him, saying, "Rabboni; . . . Master."

Tenderly restraining her, he continued, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:14-17.)

The women at the tomb

Later, about sunrise, Mary the mother of James, and Salome and other women went to the tomb with spices to prepare the body for final burial. (See Mark 16:1.) They found

the tomb open and the body gone. To their consternation, they were met by two men in shining garments who said, "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.) As they went to tell his disciples, Jesus himself met them, saying, "All hail. And they came and held him by the feet, and worshipped him." (Matt. 28:9.)

On the road to Emmaus

Later the same day, as Cleopas and another journeyed to Emmaus, Jesus, unrecognized, drew near and went with them. When he inquired into the nature of their conversation, they repeated to him the reports of the women. At their seeming doubt he said, "O fools, and slow of heart to believe all that the prophets have spoken." Then opened he their understanding of the scriptures concerning him. Tarrying at Emmaus, "he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." (See Luke 24:13-31.)

Jesus with his disciples

In the evening as the disciples heard the reports that Jesus had appeared to Simon and to Cleopas, "Jesus himself stood in the midst of them." To quiet their fears and give assurance that he was not a spirit, he showed them his hands, his feet, and his side, saying, "It is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

"And they gave him a piece of a broiled fish, and of an honeycomb.

"And he took it, and did eat before them." (See Luke 24:36-43.)

Thus, on this eventful day, did his former associates behold his glorious resurrected body. Not only did they see him, but they heard his

voice and felt the wounds in his hands, feet, and side. In their presence he handled food and ate of it. They knew of a surety that he had taken up the body which they themselves had placed in the tomb. Their sorrow was turned to joy by the knowledge that he lived, an immortal soul.

For forty days he ministered among his disciples in the Holy Land. He appeared unto his disciples again at Jerusalem, when Thomas was present (see John 20:26-29), and on the shore of the Sea of Tiberias, where he directed them in casting for fish, invited them to dine, gave them food to eat which he himself had prepared on a fire of coals, and instructed them in the ministry (see John 21:1-14). On a mountain in Galilee he commissioned the eleven to teach the gospel to all nations. (See Matt. 28:16-18.) And finally, after he had blessed them at Bethany, they saw him "carried up into heaven." (See Luke 24:50-53.)

With the Nephites in America

His mission being ended in Palestine, he paid a visit to the Nephites in America, that they too might know of his resurrection. His Father introduced him to them as "my Beloved Son, in whom I am well pleased." When they saw him descend from heaven, they described him as "a Man . . . clothed in a white robe." He announced himself as "Jesus Christ, whom the prophets testified shall come into the world." They saw him, they heard him, and at his invitation they all "went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet," and knew of a surety and did testify that he was the resurrected Redeemer. (See 3 Ne. 11:7-15.)

Revealed himself to Joseph Smith

As he revealed himself after his resurrection to his followers in the Holy Land and to the Nephites in America, so he has revealed himself in

our day. Indeed, this dispensation opened with a glorious vision in which the Prophet Joseph was visited by the Father and the Son. He heard their voices, for they both spoke to him. He was given a personal introduction to the resurrected Jesus by the Father himself. He beheld their glorious bodies and afterwards thus described them: "The Father has a body of flesh and bones as tangible as man's; the Son also." (D&C 130:22.)

Some twelve years later the Savior revealed himself to Joseph Smith, Jr.; Sidney Rigdon was with Joseph Smith at the time. They both bore testimony "That he lives! For," said they, "we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

In the Kirtland Temple the Prophet, this time in company with Oliver Cowdery, saw him again. "The veil was taken from our minds," they wrote, "and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Atonement—supreme act of charity

Jesus alone could make the required infinite atonement because, being the only sinless person who has ever lived upon the earth, he had a sinless life to offer and because he, being the Son of God, had power over life and death. No one could have

taken his life had he not been willing to give it. "No man taketh it from me," he said, "but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:18.) It was, therefore, through acts of infinite love and mercy that he vicariously paid the debt of the broken law and satisfied the demands of justice.

We are still further indebted to Jesus, for by his atonement he not only satisfied the demands of the law of justice, but he made effective the law of mercy, by which men may be redeemed from spiritual death. For, while they are not responsible for mortal death, they are responsible for spiritual death, which shuts them out from the presence of God.

All men who dwell in the earth are subject to the influences of righteousness, and also to the influences of wickedness. They are endowed, too, with the divine gift of moral agency, in the exercise of which no person who has lived upon the earth to the age of accountability, except Jesus, has been able in all things to avoid yielding to the influence of evil. All have sinned. Each person is therefore unclean to the extent to which he has sinned, and because of that uncleanness is banished from the presence of the Lord so long as the effect of his own wrongdoing is upon him.

Since we suffer this spiritual death as a result of our own transgressions, we cannot claim deliverance therefrom as a matter of justice. Neither has any man the power within himself alone to make restitution so complete that he can be wholly cleansed from the effect of his own wrongdoing. If men are to be freed from the results of their own transgressions and brought back into the presence of God, they must be the beneficiaries of some expedient beyond themselves which will free them from the effects of their own sins. For this purpose was the atone-

ment of Jesus Christ conceived and executed.

This was the world's supreme act of charity, performed by Jesus out of his great love for us. He not only thereby met the demands of the law of justice—which would have left us forever marred by the effects of our own transgressions—but made effective the law of mercy, through which all men may be cleansed from their own sins.

Mercy or justice

Regardless of what we believe or how we live, we shall be resurrected, for through the atonement of Christ redemption from the grave is granted to every soul unconditionally. This is not so, however, with respect to forgiveness and redemption from the effects of our own transgressions. The only persons who are thus forgiven and redeemed are those who accept and abide the terms prescribed by the Redeemer, thus bringing themselves, with respect to their own sins, within the reach of his atoning blood.

He has set forth the terms of his gospel—the gospel of Jesus Christ—which is the law of mercy, the first requirement of which is to accept Jesus for what he is, literally our Redeemer. This is "faith in the Lord Jesus Christ." (A of F 1:4.) Then follows the forsaking of one's sins and the making of such restitution as is within one's power. This is repentance.

Without complying with these requirements and the other principles and the ordinances of the gospel, one is left beyond the reach of the plan of mercy, to rely upon the law of justice, which will require that he suffer for his own sins, even as Jesus suffered. (See D&C 19:16-18.) For "he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34:16.)

Intense gratitude and appreciation

Contemplation of the Atonement—by which I am assured of resurrection and given opportunity, through faith and repentance and faithfulness unto the end, to obtain remission of my sins—moves me to the most intense gratitude and appreciation of which my soul is capable, and I respond unstintingly to the theme: “Oh, it is wonderful that he should care for me, Enough to die for me.” (“I Stand All Amazed,” *Hymns*, no. 80.)

Such are the thoughts suggested to my mind by the Easter season, celebrated as the anniversary of the resurrection of Jesus Christ, which was calmly announced by the angel when he said, “He is not here: for he is risen, as he said.” (Matt. 28:6.)

To this I bear solemn witness, in the sacred name of Jesus Christ, our Redeemer, amen.

The Choir sang “How Gentle God’s Commands” without announcement.

President Hinckley

President Marion G. Romney,

Second Counselor in the First Presidency, has just spoken to us, followed by the Tabernacle Choir singing “How Gentle God’s Commands.”

The Choir will now continue by singing “Hail Thou, King of Glory,” following which the congregation will join the Choir in singing “Israel, Israel, God Is Calling.”

The Choir sang “Hail Thou, King of Glory.”

The Choir and congregation sang “Israel, Israel, God Is Calling.”

President Hinckley

We welcome those who have just joined us on radio or television. We are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, will now address us. He will be followed by Elder Hugh W. Pinnock, a member of the First Quorum of the Seventy.

Elder Marvin J. Ashton

Any communication with the intent to deceive

Not often do students remember for twenty-four hours very many words taught by their teachers. Yet fifty years later some former students recall with lasting appreciation the words one teacher had her class repeat at the beginning of each day. Every school morning this rather unpretentious, plain, wise lady implanted the meaning of honesty into

our minds by having us recite “A lie is any communication given to another with the intent to deceive.”

When I compare this definition with that found in the dictionary, which states, “A lie is an untrue statement made with the intent of deceiving,” I greatly appreciate her definition. A lie can be effectively communicated without words ever being spoken. Sometimes a nod of the head or silence can deceive. Recommending a questionable business in-

vestment, making a false entry in a ledger, devious use of flattery, or failure to divulge all pertinent facts are a few other ways to communicate the lie.

After having us go through this daily ritual, this wonderful lady, who never married but who had such a motherly influence over many of us, would teach with few words the importance of communicating truth under all circumstances. Often she simply said, "Don't tell lies. Don't share lies. Don't participate in lies."

There is no harm

How serious is lying? We have a clue when we read all through the scriptures that Satan is the father of lies. His method of teaching this evil practice is illustrated in the tenth section of the Doctrine and Covenants: "Yea, he [Satan] saith unto them: Deceive and lie. . . ; behold, this is no harm. And thus he . . . telleth them that it is no sin to lie. . . . And thus he . . . causeth them to catch themselves in their own snare." (D&C 10:25-26.)

Yet we can't hide behind the father of lies and say, "Satan made me do it." All he does is tell us, "This is no harm," and then he lets us catch ourselves in our own snare.

It is a sin to lie. It is a tragedy to be the victim of lies. Being trapped in the snares of dishonesty and misrepresentation does not happen instantaneously. One little lie or dishonest act leads to another until the perpetrator is caught in the web of deceit. As Samuel Johnson wrote, "The chains of habit are generally too small to be felt until they are too strong to be broken." (*The International Dictionary of Thoughts*, comp. John P. Bradley, Leo F. Daniels, Thomas C. Jones, Chicago: J. G. Ferguson Publishing Co., 1969, p. 348.) Those who become victims of this entrapment often struggle through life bearing their heavy burden because they are unwilling to acknowledge

their problem and make the effort to change. Many are unwilling to pay the price to be free from the chains of lies. Some individuals may be very aware of the value of honesty and yet be unable to come up with the down payment.

Some reasons people lie

Perhaps if we analyze some of the reasons people lie, we can avoid or overcome this vicious snare.

Sometimes we deceive and lie to avoid personal embarrassment. I recently heard of a young woman who had been released from her employment because of dishonesty. When she applied for another job, she told the prospective employer that her former boss had a family member he wanted to put in her place. She probably told her friends and family members the same story to avoid mortification.

Financial setbacks may be explained to others with untruths. Or have you ever heard someone say, "I was just too busy to get the job done," when, in truth, he had forgotten? Others use dishonesty to delay, to gain advantage, to impress, to flatter, or to destroy.

Consciously or unconsciously some people lie to destroy others. Jealousy or feelings of inferiority may cause us to degrade another's habits or character. Have you watched an overly ambitious person turn on false flattery for his own gain?

Lies are often excuses for lack of courage. Sometimes lies are nothing more than excuses for poor performance. Usually one lie or deception has to be covered by another. Lies cannot stand alone. Each one must continually be supported by more and more of its own kind.

Victims of dishonesty

There are some who would have us believe there is no right or wrong—that everything is relative. We must never allow ourselves to think proper

conduct and decision making are found in a convenient path somewhere between right and wrong.

In today's world, where deceitfulness is so widely practiced in advertising, promoting, and marketing, a worthy prayer could well be, "Help me, O Lord, to be free not only of personal deceit, but grant me also the wisdom to avoid those who would damage me or mine through devious means."

How do we become victims of dishonesty? There are many ways, but let us examine a few.

A potent statement from Isaiah sheds light on one reason: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isa. 56:11.) Greed can make a person both dishonest and gullible. Such are spoken of in Doctrine and Covenants 68:31-32: "Their eyes are full of greediness. These things ought not to be, and must be done away from among them." Good advice for those who would avoid deceitful propositions is found in Doctrine and Covenants 9:13: "Be faithful, and yield to no temptation."

A friend recently confided that he had lost heavily in a get-rich-quick scheme because he couldn't turn off his greed valve. Wanting more and more—living beyond one's income—makes many of us susceptible to the dishonest promoter. The plan that offers exorbitant rewards or gives you and only you a once-in-a-lifetime deal is to be avoided.

Use of important, well-recognized names or undue reference to special community or religious affiliations are often used to gain confidence and open the door to sales deceptions.

Cautions

Avoid those who want immediate decisions or cash right now. All worthwhile investment opportunities can

bear deliberation and scrutiny. We must get all the available facts and consider them well, and then make decisions that are in the best interest of all. When marginal cases and situations arise, personal integrity must be an important element in any decision. When right actions are not clearly evident, personal honesty will lead us to discern and reveal relevant points or facts of which others may not be aware. A person of integrity will assist others to be honest. A person of integrity will ask questions and give answers that are accurate. Integrity makes it possible for us to chart a course of righteous personal conduct long before the time for action arrives.

A wise person will not allow himself to be victimized by the unscrupulous because of false pride. Oftentimes people are swindled because false pride prevents them from asking questions and seeking additional information. For fear of embarrassment or being thought ignorant, a prospect oftentimes nods his head in the affirmative when he really doesn't understand the glib salesman's line of chatter. "What does that mean?" "What are the risks?" "What are the pitfalls?" "What is the history of the company?" "What references do you have?" are questions worthy of pursuit. When promoters carelessly use simple but elusive words such as "hedge," "shelter," "exempt," "annuity," "umbrella," "tax free," "insulated," and "deferable," the buyer had better be aware.

If prudent decisions cannot be reached on the basis of one's own expertise, advice should be sought from knowledgeable and trusted counselors. Offers that cannot wait or stand review are not worthy.

Abraham Lincoln once said, "Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong." (*The Home Book of Quotations*, sel. and arr. by Burton Stevenson, New York: Dodd, Mead, & Co., 1935, p. 1726.)

We are living in a day and time when the "gentle lie," the "soft lie," the "convenient lie," the "misleading lie," the "once-in-a-lifetime deal," the "opportunity for a few selected friends" are being vigorously advocated and promoted. Designing promoters of questionable schemes have and will continue to prey on the gullible.

Fortunately, or unfortunately, the business climate is always good for those who have a deal to promote. In times of recession or depression, unwise debt is encouraged by promoters who would give us the opportunity to supplement our inadequate means. During periods of prosperity and plenty, some try to convince us that then is the time to borrow, speculate, and move up to higher levels of living by riding the waves of a guaranteed prosperous tomorrow. How often do we hear, "I would have made it big if the economy had not slowed down"? History should have taught all of us that there is enough risk and uncertainty in normal or conservative investments to cause the cautious to rebel at the exorbitant returns offered by those who would have us "bet on the come."

More often than not, those who can least afford to go into debt to provide funds for scheming money managers are those hurt the most when the day of final accounting arrives. It is true, getting into debt is a tangleweb.

Avoid debt

Samuel Johnson also said, "Do not accustom yourself to consider debt only as an inconvenience; you will find it a calamity." (*The International Dictionary of Thoughts*, p. 196.) We encourage all to avoid going into debt for speculation purposes. "The love of money is the root of all evil." (1 Tim. 6:10.) A proper balance in our money management skills should be the continuing goal of all who would be free of financial bondage.

President N. Eldon Tanner wisely suggests, "The choice to serve God, worthily made, does not necessarily preclude a home or sufficient money or income, or the things of this world which bring joy and happiness, but it does require that we must *not* turn away from God and the teachings of Jesus Christ while in the pursuit of our temporal needs." (ENSIGN, June 1971, p. 14.)

It should be the goal of every Latter-day Saint to become the kind of person of whom it can be said, "His word is his bond." In all of our words and deeds we should ask ourselves, "Is it right? Is it true?" not "Is it expedient, satisfactory, convenient, or profitable?" Just, "Is it right?" The wise will consider, "What is right?"; the greedy, "What will it pay?"

Sometimes investment promoters, because of the pressures of pending financial reverses and tragedy, scramble and use devious delay tactics while they struggle for survival. Honesty will be compromised by some when failure lurks. People with integrity will stand true and firm in success or disaster.

The servant of the lie

Honesty is basic. It is true that lying is an accomplice to every other form of vice. Or, as someone has said, "Sin has many tools, but a lie is the handle which fits them all." (O. W. Holmes, in *The Home Book of Quotations*, p. 1111.) Deceit, insincerity, cheating are forms of lying—and, young people, cheating doesn't refer only to examination time.

Lying damages others. Lying subtly permits us to destroy ourselves as we are caught in the snare and shatter our own self-image and credibility. Freedom from deceit and lying improves self and gives all of us peace of mind.

Not long ago a troubled friend of mine who has long suffered and continues to suffer the pains of a victim entrapped in his own snare of lies said,

"I have been living lies for so long and have told so many over the years that, frankly, I don't really know when I am telling the truth." When I first heard this, I was moved with compassion; but a second thought had me wondering if this, too, wasn't just another lie. Lying has filled this friend's life full of trouble. No one will ever convince this victim of deceit that "this is no harm."

He who lies is the servant of the lie. He who tells the lie must live with the results. Deacons and Beehive girls should be taught the evils of deceit. Teachers and Mia Maids should be taught the importance of truth. Priests and Laurels should be taught the pitfalls that accompany dishonesty. Missionaries, to be successful and happy, must live by correct principles. Primary children can learn that telling lies is not good. Children in the home are entitled to see honesty taught by example. Unfortunate is the individual or family who is taught that honesty is a policy rather than the proper way of life.

Honesty—more than a policy

We live in a world of law. We may be able to avoid or skirt laws of the land, but the laws of heaven have an irrevocable effect on us today, tomorrow, and forever.

"Ye shall know the truth, and the truth shall make you free." (John 8:32.) No man will ever be totally free who is living a lie. Only he who bears or who has borne such a continuing burden can relate appropriately to such a declaration. We should ever bear in mind that a wrong isn't right just because many people do it. A wrong deed isn't right just because it hasn't become visible.

May our Heavenly Father help us to have the courage to acknowledge and cast aside the living of a lie or the perpetuation of lies. Honesty is more than a policy. It is a happy way of life as we deal with our fellowmen, and particularly as we live with ourselves.

Be people of integrity

Whether we are like the good school teacher mentioned in the beginning of these remarks, or a friend, neighbor, or family member, let us live and teach honesty. In the academic classroom and in the classroom of life, the virtues of honesty should be stressed by all who espouse that "the glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.) Light and truth will help us to forsake the evil one and come off victorious. "This is no harm" is the declaration of our mortal enemy. He would lead us to self-destruction.

If a lie is any communication given to another with the intent to deceive, we will all do well to seek God's constant help in understanding and finding the truth. People of integrity will neither foster, nourish, embrace, nor share the lie. People of wisdom will not let greed, fear, or the desire for quick riches lead them into the snares of the dishonest and unscrupulous who prey on the gullible in order to maneuver from them valuable possessions.

May we constantly remind ourselves to "seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (D&C 11:7.)

God grant to all of us the power and strength to be people of integrity, and the insight and wisdom to avoid being led into the snares of the dishonest, I pray in the name of Jesus Christ, amen.

President Hinckley

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, has just spoken to us.

Elder Hugh W. Pinnock, a member of the First Quorum of the Seventy, will now address us.

Elder Hugh W. Pinnock

Those aching with grief, anger, and guilt

Lately, I have watched with deep concern a number of instances that have unfolded into frustration, heartache, and seeming hopelessness. I speak today to those who suffer with pain and who are aching with grief, anger, and guilt. What I say applies also to those who will yet pass through periods of anguish and difficulty.

When we were little, many of us repeated a verse that began:

I wish that there were some wonderful place

*Called the Land of Beginning Again,
Where all our mistakes, and all our heartaches*

*And all of our poor selfish grief
Could be dropped like a shabby old coat at the door,*

And never be put on again.

(Louise Fletcher, "The Land of Beginning Again," in *The Best Loved Poems of the American People*, sel. Hazel Felleman, Garden City, New York: Garden City Publishing Co., 1936, p. 101.)

The "Land of Beginning Again" does not exist in a geographical location, but there is a specific spiritual position from which we can all start anew, shedding our pains, guilt, and sorrows. Let us travel there this morning.

The ancient prophet Jeremiah was in his house one day and heard the word of the Lord saying:

"Arise, and go down to the potter's house, and there I will cause thee to hear my words.

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

"And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

"Then the word of the Lord came again to me, saying,

"O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18:2-6.)

Begin again

The Lord explained to Jeremiah that when we make mistakes, as ancient Israel was making, we can take what we have marred and begin again. The potter did not give up and throw the clay away, just because he had made a mistake. And we are not to feel hopeless and reject ourselves. Yes, our task is to overcome our problems, take what we have and are, and start again.

Some of you who are listening have sinned in ways that are significant, embarrassing, and destructive. Yet, by following the simple instruction given by the Master, you can talk with your bishop, when necessary, and begin again as a renewed person.

Recently, some of you have placed your money in an investment that has proven to be unwise or unprofitable. Now is an opportunity for you to begin again. Don't let a mistake injure you twice as it does if you harbor a past wrong or injustice and let your anger destroy you.

Some of you have hurt others, bringing pain, fear, and heartache to them. Now is the time to go and express sorrow for what you have done, beg their forgiveness, and whenever possible, restore that which has been taken. When? Now! It is God's design that we pay our obligations. In the Doctrine and Covenants he said, "Behold it is my will that you *shall* pay all your debts." (D&C 104:78; italics added.)

At the peak of its power, the Greek Empire sprawled from the Mediterranean Basin on the west to what is present-day India on the east.

Through military strength, the Greeks had conquered countless city-states and nations.

They honored their bravest men, but also hallowed the site at which the tide of each battle turned. They marked that single spot on the plain of conflict where a small victory had made the ultimate triumph inevitable. At that place, they pushed a piece of stone or a pile of captured weapons into an upright position. They called the marker a trophy. In the language of the ancient Greeks, the word *trophy* meant "a turning."

Is now a time for a trophy in your life? In the battles you are fighting, should you erect a monument to show that you have turned, that your life will be different now?

Remember, all problems do not keel over as Goliath did before David. All battles do not end as dramatically as the one fought at Cumorah. All miracles are not as immediate as when Joseph Smith blessed the sick on the banks of the Missouri River. But problems do go away, battles are won, and miracles do occur in the lives of us all. In Deuteronomy 7:22 the Lord described his battle plan for purifying Israel in this way: "And the Lord thy God will put out those nations before thee by little and little." Victory often does come little by little.

Eliminate if only

Let me suggest the steps necessary to turn our lives in a new direction. The business of life is to climb higher. The divine step is to repent. Repentance means to find a better way and to follow it.

First, eliminate from our thinking and our vocabulary the phrase "*if only* I had done something differently."

If only Samson had known the results of his association with Delilah, he never would have made the first visit. (See Judg. 16.)

If only Sidney Rigdon had been able to foresee his pathetic end, he

might have humbled himself and stayed with the Church.

If only the rich man could have seen beyond the grave, he might have started praying sooner; but only in hell did he become a praying man. (See Luke 16:19-25.)

If only you had not gone on that date, or taken that trip, or made that investment, or met that person, your life might have been different.

All of us can waste precious time by saying, "What *if* I had not done something or other?" Brothers and sisters, "What *if*" is not an appropriate question if we really want to start again. Let us face head-on where we are and where we want to be, and not dwell on the "what ifs" of yesterday.

Today is the day

Second, do not wait for tomorrow to begin again. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Prov. 27:1.) *Today* is the day for each of us to erect those monuments on our own battlefields and mark the place where we began again. One of the reasons we have conferences is to learn how to be better.

Adhere to pure teachings of Jesus Christ

Third, resolve to live the gospel of Jesus Christ in its entirety. "For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.) Many people live the gospel according to themselves. That is self-deception.

There is only one true gospel. We may alter it or tint it with our own notions. But if we will adhere to the pure teachings of Jesus Christ, we will eliminate many of the rationalizations that lead to problems. The menu has only one entree. To pick and choose which of God's precepts to live is satanic self-centeredness. Integrity is the foundation of our life-style.

Face personal responsibility

Fourth, face reality. Sometimes we wish we could fly from our troubles. King David did. He had been a good man, but he engulfed himself in great difficulties. It seemed to be more than he could bear. One day he cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest." (Ps. 55:6.) His guilt-fired emotions had gained the upper hand. He wanted to get away from everything. Some try to fly away physically, and others try to do so emotionally. That does not solve problems. The only true escape route is marked with the sign "personal responsibility."

Remember, the Savior said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.) He invited us to learn of him and to take his yoke upon us. (See Matt. 11:29.)

Fifth, approach our challenges positively! Take over! Lead out! A poet wrote:

Never give up!

*Never give up! If adversity presses,
Providence wisely has mingled the
cup,
And the best counsel, in all your
distresses,
Is the stout watchword of "Never give
up!"*

(Martin F. Tupper, "Never Give Up," in *Poems of Inspiration*, sel. Joseph Morris and St. Clair Adams, New York: Halcyon House, p. 11-77.)

We recall with clarity these words of the Master: "Seek ye first to build up the kingdom of God, and to establish his righteousness; and all these things shall be added unto you." (JST, Matt. 6:38.) Just a few verses later, the Savior tells us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Begin a whole new life

Sixth, don't begin again partially. Be complete! Otherwise, you may be patching up an old article of clothing with a little piece of new material. The old fabric will not hold. As Jesus said, "No man putteth a piece of new cloth unto an old garment, for . . . the rent is made worse." (Matt. 9:16.) Don't patch. Begin a whole new life. The wealthy young man was unwilling to give all, to follow the Master totally, and so "he went away sorrowful" (Matt. 19:22), and was never heard from again.

Don't be double-minded

Seventh, be open and candid in your relationships with others. So many of life's difficulties are brought about by being double-minded. Let us learn to say it as it is. Think of Peter's extreme discomfort when the Master addressed him after Peter had been teaching a false concept: "Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man." (Matt. 16:23.) From that moment, Peter was a greater disciple. The person who is open and honest will be vindicated. Time is his friend. Trust is his reward.

Forgive

Last, and perhaps the hardest of all, forgive. Paul said, "To whom ye forgive any thing, I forgive also." (2 Cor. 2:10.) Certainly part of beginning again is to "love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you." (Luke 6:27-28.) Paul reinforced this admonition when he said, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (1 Thess. 5:15.) Revenge has no place in the life of a person who has found the "Land of Beginning Again."

Think how young Joseph had been wronged by jealous brothers anciently. They sold him into slavery. He had every reason to seek revenge. But when circumstances joined them together again in Egypt, Joseph said, "But as for you, ye thought evil against me; but God meant it unto good, . . . to save much people. (Gen. 50:20.)

Yes, so much of heartache and grief eventually become blessings, our earthly instructions, and condition us spiritually. Even if we cannot understand the "whys" of our tribulations, we can still turn to God and rededicate our lives to his safekeeping. Yes, "he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

May each of us, where necessary, Begin Again. I testify that the gospel of Jesus Christ has been restored and that we are to live its principles and precepts, and by so doing will be exalted. And this I say humbly in the worthy name of Jesus Christ, our Master, amen.

The Choir sang "Eternal Life" without announcement.

Elder Mark E. Petersen

Basic to our religion are the Articles of Faith given us by the Prophet Joseph Smith.

First article of faith

The first one is the foundation of all for which we stand. It reads, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

We Latter-day Saints believe in God with all our hearts and all our souls. We know that he lives. Our prophets have seen him. We know that

President Hinckley

The Tabernacle Choir has sung "Eternal Life."

We welcome those who have just joined us on television or radio for this, the first session of the 152nd Annual General Conference of the Church.

We are grateful to the managers and operators of the many television and radio stations and cable systems for offering their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, will be our concluding speaker, following which the Tabernacle Choir will sing "Benediction."

The closing prayer will then be offered by Elder William R. Bradford, a member of the First Quorum of the Seventy, after which this conference will be adjourned until two o'clock this afternoon.

we are his children, his literal spirit offspring. We have no other source of life. We are his children.

Without God there would be no gospel, no salvation, no resurrection, no light or intelligence, not even life itself. Without God there would be no galaxies in the heavens, no sun, no moon, no stars, no earth, and none of the things this earth can produce. In other words, if there were no God there would not be anything else either.

It is equally so with respect to the Lord Jesus Christ. In this church we

accept the Savior with all our hearts and souls.

He is the divine Son of God! This is our solemn testimony to all the world. We bear it fearlessly and with all the emphasis we possess. Our testimony is *true*, for it is based on revelation.

The Lord Jesus Christ is the Redeemer of all humanity. But He is more than that. He is the Creator, for there *is* a divine Creator, and we know Him to be Jesus Christ of Nazareth. He came to earth as the Babe of Bethlehem, but was still that same mighty Being spoken of by Isaiah—"Emmanuel, which being interpreted is, God with us." (Matt. 1:23.)

Jesus Christ, the Jehovah of the heavens, made the heavens and all the galaxies within them. He made our universe, with the sun and its planetary system. He made this earth and all that is in it, both animate and inanimate.

All things came by Him and through Him, for without Him was not anything made that was made.

He came to earth nearly two thousand years ago, gave us His gospel and His church, and then was crucified for all humanity.

Everlasting life comes through Him and in no other way. If we obey His gospel we shall live with Him forever. If we reject it, or neglect it, we still shall live, but not with Him. It shall be in the lesser areas, in some of which will be weeping and wailing and gnashing of teeth. (See D&C 19:5.)

Christ is our all, and without Him we are nothing.

We also believe in the Holy Ghost, the third member of the Godhead. As we come into the Church we are blessed with the gift of the Holy Ghost, which will guide us all our lives if we will but follow its promptings.

Sin seems attractive at first

I am very grateful indeed for the marvelous expression we've just re-

ceived from Brother Ashton about honesty. It is so basic to our religion. I am grateful because we also have as one of our Articles of Faith a declaration that we believe in honesty, truth, kindness, and virtue. That article, you remember, reads in part, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." (A of F 1:13.)

Here we come to the point where faith and works meet each other. Here we ask ourselves: Do our works verify our faith, or do they belie our professions? Do we really do good to all men as the article of faith says?

Honesty, truth, virtue, and kindness are hallmarks of true Christianity. If we lack them, we can hardly say that we follow Christ.

Was it not James who said, "Shew me thy faith *without thy works*, and I will shew thee my faith *by my works*"? And did he not say, with such crystal clarity that no one need misunderstand, "Faith, if it hath not works, is *dead*, being alone"? (See James 2:14-18; italics added.)

We agree with him and add that professions of piety, without the works of piety, are sheer hypocrisy and are dead—even "as the body without the spirit is dead." (James 2:26.)

In its seductive dress, sin always seems to be attractive at first. It was so with Cain, who thought he could sin and get gain. Many today delude themselves into thinking the same thing. But the law of retribution is the same now as it was then. The wage of sin is ultimate misery and death if there is no repentance. (See Rom. 6:23.)

If we renounce Christ's teachings

Who—understanding the facts—would dare become an enemy to God?

Yet if we lie and cheat, defraud, or seduce others and lead them into sin, to *that extent* we do become His enemies.

Since Christ stands for righteousness in all things, what is our position

before Him if we renounce His teachings by our evil acts? Can we say that we are any different from those of His day who turned their backs upon Him and rejected Him?

They were so sadly deceived as they walked into tragedy completely blind to the facts—blind even amid the light of heaven which He offered them.

Think of the deception under which Korihor denied the Christ. After it was all over and he was brought down to the dust, he confessed:

"I . . . knew that there was a God. But behold, the devil hath deceived me. . . . And he said unto me: There is no God; . . . and he taught me that which I should say. And I . . . taught his words . . . because they were pleasing unto the carnal mind." (Alma 30:52-53.)

Note that last expression—"they were pleasing unto the carnal mind." All sins are pleasing to the carnal mind, and dishonesty is certainly one of them!

What if the Good Samaritan had been a hypocrite and had only pretended to help the injured traveler? What if he had brought the injured man to the inn only to further abuse him? What if he had paid the innkeeper with counterfeit money, or had "run out" on his bill? (See Luke 10:25-37.)

What if he were trying to serve two masters? (See Matt. 6:24.) What if his show of piety and mercy was but a masquerade of duplicity?

What would you have thought of him then? Would the Savior have held him up as an example? Or would he have poured out his condemnation on that Samaritan as he did on other hypocrites?

Dishonesty and all it leads to

What do you think of present-day people who masquerade in the robes of hypocrisy and use deception and misrepresentation to gain advantage over

others, sometimes robbing them of all they have?

What do you think of those whose word is not the word of honor, and who think nothing of cheating at the first opportunity?

Do we understand the gravity of the sin of dishonesty? It is not only unchristian, it is anti-Christian—it is anti-Mormon—it is anti-Christ!

Whether it be lying, or cheating, or robbery or deception; whether it is in the home, in business, in sports, or in the classroom; dishonesty is completely foreign to the teachings of Jesus.

If we do not recognize this, we are blind indeed.

Cain was blind when he slew Abel.

Korihor was blind when he fought Alma.

The crucifiers of Christ were blind when they called down His sacrificial blood upon their own heads and upon the heads of their poor unsuspecting and hapless children. (See Matt. 27:25.)

The traitors from within who helped to bring about the martyrdom of the Prophet Joseph Smith were very, very blind—oh, so blind!

Shall we allow selfishness and greed to similarly blind us? Shall we become our own worst enemies by resorting to dishonesty and all that it leads to?

A way of life

The gospel provides many "Thou shalt nots" in its list of commandments. But it is equally positive in commanding constructive action and teaching us that we must make a sincere effort to become Christlike in all we do.

Of what value is Christianity if it does not improve us? It is no mere psychological toy to be tossed about in mental calisthenics as a conversation piece.

The gospel is a way of life.

Its purpose is to help us become like Christ.

Did He not ask, "What manner of men ought ye to be?" And did He not reply, "Even as I am"? (3 Ne. 27:27.)

Did He not command us to seek perfection, even as our Father which is in heaven is perfect? (See Matt 5:48.) He means it. These are His laws. They are not mental exercises. They are commandments, and He will hold us personally accountable for our obedience or disobedience.

If we receive these commandments with a doubtful heart and obey them with slothfulness, we can expect only condemnation. (See D&C 58:29.)

Prepare to meet God

We must take a positive approach to our religion and literally make it a way of life, a plan of daily action. We must reform ourselves day by day along gospel lines, for this is the time of our probation and it is now that we must prepare to meet our God. (See Alma 34:32.)

This was told often in the Book of Mormon, you recall, but most of us have just read that as a matter of rhetoric. But, brothers and sisters, today is the day of our probation, just as it was for them in their day; and today is the time when we must prepare to meet our God. Who knows whether we will be alive today or tomorrow or the day after? When will we face almighty God?

Do we suppose that we can enter His presence if we are offensive to Him? And what will make us offensive? It will be our own stubbornness which has kept us from following His plan. It will be our own refusal to put Him first in our lives. It will be because we love darkness better than light.

Obedience is the thing

Why do we suppose that He asks

us to seek first the kingdom of God and His righteousness? (See Matt. 6:33.) Would He do this if He did not mean it? Half obedience will be rejected as readily as full violation, and maybe quicker, for half rejection and half acceptance is but a sham, an admission of lack of character, a lack of love for Him. It is actually an effort to live on both sides of the line.

We need not suppose that we can serve two masters. If we try, we may be sure of one thing—that our master will *not* be the Christ, for He will not accept us on those terms.

How did our Father in Heaven describe His Beloved Son? Do you remember His wonderful words?

He declared that Jesus is "full of grace and truth." (John 1:14.)

Christ is a God of truth. He is a God of love, but He is also a God of grace.

What do we mean by the grace of God?

Jesus is gracious—that is, He is kind, merciful, compassionate. It is out of His grace, His compassion and His love for us, His mercy, His kindness, His desire for us to become like Him, that He provides for us His glorious gospel.

But to reject His truth is to reject His grace, His mercy, His kindness, His compassion. It is to say that we want none of it. And of one thing we may be sure: if such is our attitude, we most certainly shall have none of it.

Obedience is the thing. What did Samuel say to Saul when he tried to serve two masters? "To obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

Become like Christ

If we try to serve two masters, are we any better than Saul? If we try to deceive the brethren by professions of piety, hiding our sins from them, are we any better than Ananias and Sapphira, who were stricken at the feet of the Apostle Peter when they lied to him? (See Acts 5:1-10.)

We are commanded to become like Christ. We are commanded to develop both grace and truth in our lives. If we are to be like Him, and He is a God of grace and truth, we must begin right now to build grace and truth into our own lives.

Must we not recognize now that we cannot serve two masters? If we should try, the Lord will reject us. He will never be found in tandem with Lucifer, so let us not try to put Him there. When Alma baptized his converts in the waters of Mormon, those humble Saints were filled with the grace of God, the love of God, mercy, brotherly kindness, charity. And their priests labored so righteously that they too were filled with heavenly grace. (See Mosiah 18:16-26.)

When the Lord addressed the early elders of this Church, He taught them that they must grow in grace as well as knowledge before they went out to preach. (See D&C 50:40.)

The Lord told the Prophet Joseph Smith that all who keep the commandments will be blessed with grace from heaven—the love of Christ, charity, compassion, mercy, kindness, honesty.

These are the characteristics of the Savior. These we must seek for ourselves. The Lord has promised that if we obey Him, He will lead us from grace to grace. (See D&C 93:20.)

Humble obedience is the thing

Then shall we not obey? Shall we not plan for it? Shall we not seek the kingdom of God and His righteousness first, last, and always? We must never allow our religion to slip into second place in our lives.

We are the covenant people of the Lord. In baptism we agreed to serve Him to the end, and we received the Holy Ghost to help us to do so. If now we turn to dishonesty and other sins, what do we do to this spirit of truth? By our sins we drive Him from us.

If we who have the gift of the Holy Ghost shall lie or cheat or in other ways resort to dishonesty, if we flout the truth and contaminate ourselves with untruth, where is our allegiance to God?

What shall we do with the covenants we have made, promising to serve Him—this God of truth—in nothing but the truth?

What shall we do with the sacrament of the Lord's Supper wherein we pledge to high heaven, by the very crucifixion of the Christ, that we will always remember Him and keep His commandments which He has given us? (See D&C 20:77.) Shall we repudiate it by our sins—or shall we bow our heads in humility and say, "Not as I will, but as thou wilt"?

Though I speak with the tongues of men and of angels and have not grace, mercy, honesty, kindness, and the charity of Christ, I am as sounding brass or a tinkling cymbal. (See 1 Cor. 13:1.)

Humble obedience is the thing. It alone can save us. To this I testify, in the sacred name of the Lord Jesus Christ, amen.

The Choir sang "Benediction."

Elder William R. Bradford pronounced the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second general session of the 152nd Annual General Conference began at 2:00 P.M. on Saturday, April 3, 1982. President Marion G. Romney conducted this session.

Music for this session was provided by the Brigham Young University combined choirs directed by Ronald Staheli with Roy M. Darley at the organ.

At the beginning of the meeting, President Romney made the following remarks:

President Marion G. Romney

President Spencer W. Kimball is watching the proceedings of this session on television and has asked that I conduct it. Our love and best wishes go to President Kimball, who is revered and admired throughout the Church.

We welcome all assembled in the Salt Lake Tabernacle on Temple Square in this, the second session of the 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

We also welcome the many members and friends of the Church tuned to these proceedings by radio, television, and direct wire. There is an overflow congregation in the Salt Palace where Elders M. Russell Ballard and Derek A. Cuthbert preside.

We are pleased to acknowledge especially our guests who are present this afternoon, along with general and local Church leaders and members from many parts of the world.

We express our appreciation to the owners and operators of many radio and television stations and to the owners and operators of cable systems

for their cooperation in making these proceedings available to members and friends of the Church in many countries.

These proceedings are also being carried to approximately one hundred stake centers in the United States and Canada by satellite transmission.

The music for this afternoon will be provided by the Brigham Young University combined choirs under the direction of Ronald Staheli with Roy M. Darley at the organ.

The choir will begin these services by singing "The Lord's Prayer." The invocation will be offered by Elder Theodore M. Burton, a member of the First Quorum of the Seventy.

The choir sang "The Lord's Prayer."

The invocation was given by Elder Theodore M. Burton.

President Romney

The choir will now sing "Awake, Ye Saints of God, Awake!"

The choir sang "Awake, Ye Saints of God, Awake!"

President Romney

Brother Wilford G. Edling will now read the auditor's report. Afterward, Brother Francis M. Gibbons will present the statistical report of the Church for the year 1981.

Auditor's Report 1981

Wilford G. Edling

We have reviewed the annual financial report of the Church as of 31 December 1981 and the operations for the year then ended. The financial statements and operations reviewed by the committee include the general funds of the Church and of other controlled organizations, the accounts of which are maintained by the Finance and Records Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds are received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of Tithes, composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Budget and Appropriations Committee, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Finance and Records Department and other departments in keeping abreast of the rapid Church expansion and changing methods of electronic data processing. The committee and the Church legal representatives are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, the states, and by foreign governments.

The Auditing Department, which is independent of all other departments, functions in the three-fold capacity of performing financial audits, operational audits, and audits of computer systems employed by the Church. These services are conducted

on a continuous basis and include all Church departments, other Church-controlled organizations (the accounts of which are maintained in the Finance and Records Department), and worldwide operations, including missions, financial centers, and departmental activities conducted in foreign countries. The extent and scope of the Auditing Department in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Finance and Records Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Finance and Records Department, the Auditing Department, and Church legal representatives, we are of the opinion that the general funds of the Church received and expended during the year 1981 have been properly accounted for in accordance with established procedures outlined herein.

Respectfully submitted,
Church Audit Committee

Wilford G. Edling
David M. Kennedy
Warren E. Pugh
Merrill J. Bateman
Ted E. Davis

Statistical Report 1981

Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the growth and status of the Church as of December 31, 1981. Membership figures include estimates based on 1981 reports available prior to conference.

Church Units

Number of stakes	1,321
Number of districts	342
Number of missions	188
Number of wards	8,392
Number of branches in stakes	2,719
Number of branches in missions	2,102
(These statistics reflect an increase of 103 stakes and 622 wards and branches during 1981.)	
Number of countries with organized wards or branches	86

Church Membership

Total membership at the close of 1981	4,936,000
It is estimated that current Church membership exceeds 5 million.	

Church Growth during 1981

Children blessed	111,000
Children of record baptized	69,000
Converts baptized	224,000

Social Statistics

Birthrate per thousand	28.1
Number of persons married per thousand	12.2
Death rate per thousand	3.9

Priesthood

Deacons	213,000
Teachers	159,000

Priests	311,000
Elders	419,000
Seventies	32,000
High priests	170,000

Missionaries

Full-time missionaries	29,700
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Genealogical

Names cleared in 1981 for temple endowments	4,346,000
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Temples

Number of endowments performed during 1981:	
For the living	49,800
For the dead	4,101,000
Temples in operation	19
With those announced this week, the number of temples planned and under construction	21
Temples closed during the year	1
(There were 139,000 more endowments performed in 1981 than in 1980, even though the Manti Temple was not in operation for part of the year.)	

Church Educational System

Total enrollment during 1980-81 school year:	
Seminaries and Institutes, including special programs	326,200
Church schools, colleges, and continuing education	72,500

Welfare Services

Persons assisted by LDS Social Services	62,800
Persons placed in gainful employment	27,200
Man-days of labor donated to welfare services	533,800
Commodities distributed from storehouses in pounds	31,342,000

Prominent Members Who Passed Away during the Year

Elder S. Dilworth Young, emeritus member of the First Quorum of the Seventy and former Senior President of the First Council of the Seventy; Elder Del Alvin Talley, senior Regional Representative; Freda Joan Jensen Lee, widow of President Harold B. Lee; Belle Smith Spafford, general president of the Relief Society from 1945 to 1974 and former president to the National Council of Women; Lucile Reading, managing editor of the *Friend* magazine and former counselor in the General Presidency of the Primary; Dr. Henry Eyring, world-renowned scientist and author; Dr. Harvey Fletcher, interna-

tionally known expert and inventor in the field of communications; A. Hamer Reiser, former counselor in the General Presidency of the Sunday School; Louise J. Lake, teacher of the handicapped and recipient of the President's Trophy for Handicapped American of the Year; and George S. Eccles, prominent banker and civic leader.

President Romney

Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, will be our first speaker. He will be followed by Elder Robert L. Simpson, a member of the First Quorum of the Seventy.

Elder Howard W. Hunter

World's greatness

There are some among us who have been unhappy with their lives because they have wanted to achieve a measure of greatness in this life but now feel they have failed in some fundamental way. We have concern for those who have worked hard and who have lived righteously but think—because they haven't achieved in the world or in the Church what others have achieved—that they have failed.

Perhaps we should consider the things that make a person great.

We live in a world that seems to worship its own kind of greatness. It's true that the world's heroes don't last very long in the public mind, but, nevertheless, there is never a lack of champions and great achievers. We hear almost daily of athletes breaking records; scientists inventing marvelous new devices, machines, and processes; and doctors saving lives in new ways. We are constantly being exposed to exceptionally gifted musicians and

entertainers, also to the work of unusually talented artists, architects, and builders. Magazines, billboards, and television commercials bombard us with pictures of individuals with perfect teeth and flawless features, wearing stylish clothes and doing whatever it is that successful people do.

True greatness

Because we are being constantly exposed to the world's definition of success and greatness, it is understandable that we might frequently find ourselves making comparisons between what we are and what others are, or seem to be, and also between what we have and what others have. Although it is true that making comparisons can be beneficial and may motivate us to accomplish much good and improve our lives, yet we often allow unfair and improper comparisons to destroy our happiness when they cause us to feel unfulfilled or inadequate or unsuccessful. Some-

times, because of these feelings, we are led into error, and we dwell on our failures while ignoring aspects of our lives that may contain elements of true greatness.

In a short editorial written by President Joseph F. Smith in 1905, he made this most profound statement about what true greatness really is:

"Those things which we call extraordinary, remarkable, or unusual may make history, but they do not make real life.

"After all, to do well those things which God ordained to be the common lot of all mankind, is the truest greatness. To be a successful father or a successful mother is greater than to be a successful general or a successful statesman." (*Juvenile Instructor*, 15 Dec. 1905, p. 752.)

This statement raises a query as to what are the things God has ordained to be the common lot of all mankind. Surely they include the things that must be done in order to be a good father or a good mother, but, to generalize, they are also the thousands of little deeds and tasks of service and sacrifice that constitute the giving or losing of one's life for others and for the Lord. They include gaining a knowledge of our Father in Heaven and his gospel. They include bringing others into the faith and fellowship of his kingdom. These things do not usually receive the attention or the adulation of the world.

Those who do the Lord's work

To extend the statement of President Smith and to be more specific, we could say: To be a successful Primary president or den mother or Spiritual Living teacher or loving neighbor or listening friend is much of what true greatness is all about. To do one's best in the face of the commonplace struggles of life, and possibly in the face of failures, and to continue to endure and persevere with the ongoing difficulties of life—when those

struggles and tasks contribute to the progress and happiness of others and the eternal salvation of one's self—this is true greatness.

Surely we need not look far to see the unnoticed and forgotten heroes of daily life. I am speaking of those you know and those I know who quietly and consistently do the things they ought to do. I am talking about those who are always there and always willing. I am referring to the uncommon valor of the mother who—hour after hour, day and night—will stay with and care for a sick child, or the invalid who struggles and suffers without complaint. I'm including those who always volunteer to give blood or volunteer to work with Scouts. I am thinking of those who may not be mothers but who nevertheless "mother" the children of the world. I am speaking of those who are always there to love and nurture.

I am also talking about teachers and nurses and farmers and others who do the good work of the world, who teach and feed and clothe, but who also, in addition, do the work of the Lord—those who lift and love. I am referring to those who are honest and kind and hardworking in their daily work, but who are also servants of the Master and shepherds of his sheep.

Secondary achievements

Now, I do not mean to discount too much the great accomplishments of the world that have given us so many opportunities and which provide culture and order and excitement to our lives. I am merely suggesting that we try to focus more clearly on the things in life that will be of greatest worth. You will remember that it was the Savior who said, "*He that is greatest among you shall be your servant.*" (Matt. 23:11; italics added.)

Listen to the words of President Joseph F. Smith as he goes on in his remarks to help us place in proper perspective the achievements and ac-

complishments that lead to worldly success and recognition. Notice that he refers to worldly achievements—that is, those that may bring the fame and fortune of the world—as “secondary.” He said:

“It is true that such secondary greatness may be added to that which we style common-place; but when such secondary greatness is not added to that which is fundamental, it is merely an empty honor, and fades away from the common and universal good in life, even though it may find a place in the . . . pages of history.” (*Juvenile Instructor*, p. 752.)

A long-term process

With this definition of true greatness, how do we proceed to achieve it? The Lord has said, “*Out of small things proceedeth that which is great.*” (D&C 64:33; italics added.) Each of us has seen individuals become wealthy or successful almost instantaneously, almost overnight. But I believe that even though this kind of success may come to some without a prolonged struggle, there is no such thing as instant greatness. This is because the achievement of true greatness is a long-term process; it may involve occasional setbacks. The end result may not always be clearly visible, but it seems that it always requires regular, consistent, small, and sometimes ordinary and mundane steps over a long period of time.

True greatness is never a result of a chance occurrence or a one-time effort or achievement. It requires the development of character. It requires a multitude of correct decisions for the everyday choices between good and evil that Elder Boyd K. Packer spoke about when he said, “Over the years these little choices will be bundled together and show clearly what we value.” (ENSIGN, Nov. 1980, p. 21.) Those choices will also show clearly what we are.

Self-evaluation—effect on others

As we evaluate our lives, it is important that we look, not only at our accomplishments, but also at the conditions under which we have labored. We are all different and unique individuals; we have each had different starting points in the race of life; we each have a unique mixture of talents and skills; we each have our own set of challenges and constraints to contend with. Therefore, our judgment of ourselves and our achievements should not merely include the size or magnitude and number of our accomplishments; it should also include the conditions that have existed and the effect that our efforts have had on others.

It is this last aspect of our self-evaluation—the effect of our lives on the lives of others—that will help us understand why some of the common, ordinary work of life should be valued so highly. Frequently it is the commonplace tasks that have the greatest positive effect on the lives of others, as compared with the things that the world so often relates to greatness.

Out of small things

It appears to me that the kind of greatness that our Father in Heaven would have us pursue is within the grasp of all who are within the gospel net. We have an unlimited number of opportunities to do the many simple and minor things that will ultimately make us great. To those who have devoted their lives to service and sacrifice for others and for the Lord, the best counsel is simply to do more of the same.

To those who are doing the commonplace work of the world but are wondering about the value of their accomplishments; to those who are the workhorses of this Church, who are furthering the work of the Lord in so

many quiet but significant ways; to those who are the salt of the earth and the strength of the world and the backbone of each nation—to you we would simply express our admiration. If you endure to the end, and if you are valiant in the testimony of Jesus, you will achieve true greatness and will live in the presence of our Father in Heaven.

As President Joseph F. Smith has said, “Let us not be trying to substitute an artificial life for the true one.” (*Juvenile Instructor*, p. 753.) Let us remember that “out of small things proceedeth that which is great.” (D&C 64:33.) Let us remember that doing the things that have been ordained by God to be important and needful and necessary, even though

the world may view them as unimportant and insignificant, will eventually lead us to true greatness.

That we may never be discouraged in doing those daily tasks which God has ordained to the common lot of man is my prayer, in the name of Jesus Christ, amen.

President Romney

Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Robert L. Simpson, a member of the First Quorum of the Seventy. He will be followed by Elder Joseph B. Wirthlin, a member of the First Quorum of the Seventy.

Elder Robert L. Simpson

My thoughts today are centered in the concern we all share over a growing crisis in today's world, a sort of spreading cancer which continues to eat away at the family unit, which has been ordained of God.

Divorce rate

Divorce, with all of its diabolic side effects, threatens the very foundations of society. President Joseph F. Smith observed: “Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.” (*Gospel Doctrine*, 5th ed., Salt Lake City: Deseret Book Company, 1939, p. 272.) Each prophet of this dispensation has said essentially the same thing in his own way.

According to data from the National Center for Health Statistics, nearly two million divorces are being granted this year in the United States. This is the highest number ever record-

ed and three times the number reported just twenty years ago. Most nations of the world seem to be following a similar trend. Today, more than one out of every three marriages is terminating in divorce. Families within the Church, unfortunately, are following this world pattern to an alarming degree, and it should not be so.

Lack of communication

U.S. News & World Report recently quoted Herbert A. Gliberman, a recognized authority on divorce and domestic relations, as follows: “The biggest rise in the divorce rate has been among couples married 10 years or longer. It's not uncommon today for couples 25 and 30 years into their marriage to seek and obtain a divorce.” He then identifies the main cause:

“No. 1,” he states, “is the [couples'] inability to talk honestly with each other, bare their souls and treat each other as their best friend. . . . They [talk] about mostly

superficial things in order to impress one another."

And then he continues, "I find that too many people talk right through each other rather than to each other." He concludes: "The lack of communication brings on drinking, infidelity or physical or mental abuse. . . .

"For many, there is a lack of tolerance, an inability to bear discomfort or to recognize that they're not perfect and neither is their mate." ("Why So Many Marriages Fail," *U.S. News & World Report*, 20 July 1981, pp. 53-54.)

Family council and reasoning together

There is really only one way to ensure good family communication, and that is the Lord's way. He advocates the council method.

The Church is made up of councils. Certainly, one of the most important of all Church councils must be the family council, presided over by the husband and the wife. In this council parents should stand equally yoked together, just as they are meant to share equally in every priesthood blessing that accrues to their family circle. Through the eternities the Lord's eternal objective for a married couple is that they become one!

Next, the Lord instructs us to "reason together" (D&C 50:10)—no arguing, no haranguing, no backbiting, but rather reasoning together with soft-spoken voices. What a great example for the children! How can a family go wrong if each major decision is carefully measured by gospel teachings? And then, after reasoning together, the decision can be made to move forward confidently and in harmony with divine law.

Pillow-talk

The Savior taught the extra mile (see Matt. 5:41), which means unselfishness. By just going the extra mile almost every couple could make

their marriage relationship successful. But an extra effort on just one side of the boat means imbalance, and a capsized marriage is likely. Unselfishness must come from both sides.

Every couple, whether in the first or the twenty-first year of marriage, should discover the value of pillow-talk time at the end of the day—the perfect time to take inventory, to talk about tomorrow. And best of all, it's a time when love and appreciation for one another can be reconfirmed. The end of another day is also the perfect setting to say, "Sweetheart, I am sorry about what happened today. Please forgive me."

You see, we are all still imperfect, and these unresolved differences, allowed to accumulate day after day, add up to a possible breakdown in the marital relationship—all for the want of better communication, and too often because of foolish pride.

Dictatorship—against gospel teaching

The Church has always taken a firm stand against dictatorships of any form. Any man who chooses to administer the office of his calling as a priesthood leader in the home by dictatorial methods is out of harmony with gospel teaching. He will not enjoy the spiritual rewards of reasoning together. His pillow talk will cease to be a two-way communication, and rebellion will usually follow.

Dictators are always quick to issue an ultimatum; and in case you have not discovered, an ultimatum to today's youth is almost guaranteed failure. It is the equivalent of waving a red flag; it is like declaring war on those you love.

The Lord warns us that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned:

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." (D&C 121:41-42.)

I like the advice given by President Joseph F. Smith. He said this to fathers: "It is only when men depart from the right spirit, when they digress from their duty, that they will neglect or dishonor any soul that is committed to their care. They are bound to honor their wives and children." (*Gospel Doctrine*, p. 285.)

Family finances

There is yet another major cause for divorce that should not go unattended: the mismanagement of family financial resources. To pay tithes and offerings while ignoring the balance of Heavenly Father's advice concerning sound judgment in family finances will probably cause the windows of heaven to stick a little bit. The promised blessings will not likely be forthcoming as expected.

Every prophet in this dispensation has taught in clear, unmistakable terms that the Saints should stay out of debt (we heard it again this morning from President Kimball), that we should not participate in "something-for-nothing" schemes, which has been stressed today. He advises us to be frugal, to save, and to earn our money the old-fashioned way, by the sweat of our face. We are admonished to teach our children the ethic of work. We have been encouraged at every turn to set the proper example of industry and thrift and also to be generous and consistent in our offerings to the poor and the needy.

During these days of a strained economy it is imperative that the family live within these divine injunctions. Each husband and wife needs to reason together about the family budget on a regular basis. If downward adjustments need to be made in the family spending habits, it is far better to do what needs to be done now rather than build up to an impossible financial

crisis later on—a crisis that too often leads to the divorce courts.

Few things are as destructive in a marriage as the statement, "Sweetheart, I just signed up today for a \$200 course at the local health spa." A well-planned health course may be just the thing, but not as a surprise addition to an already strained budget. This could have been and should have been a prime topic for pillow talk beforehand. As Elder Neal A. Maxwell told us so well recently, "If your companion is going to participate in a crash landing, then she should also help file the flight plan."

Faith, obedience, loyalty

Now, quickly, just to mention three items as foundation stones to a secure marriage:

First: *faith*, the first principle of the gospel. It must be the first principle of your marriage—not only faith in God and in His beloved Son, not only in the living prophet, but, may I also suggest, a sincere and ever-growing faith in each other, and also in your children.

Second: *obedience*, often referred to as the first law of heaven. Without obedience to God's laws there could be no blessings. Obedience to our covenants with the Lord is a prerequisite to peace and love within the family circle.

Third: *loyalty*. Loyalty to a companion through thick and thin will develop a basic character trait so strong that loyalty to the Church and true principles will follow just as naturally as the night follows the day.

The law of chastity is one of the Ten Commandments. This demands loyalty in marriage. Brothers and sisters, protect this sacred principle as though your life depended upon it, because gospel truth confirms that your eternal life most certainly does depend upon fidelity in your marriage.

The scriptures confirm the eternal truth that "marriage is ordained of God." (D&C 49:15.) And then this:

"Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

And according to a prophet in this dispensation, "God not only commends but he commands marriage. While man was yet immortal, before sin had entered the world, our heavenly Father himself performed the first marriage. He united our first parents in the bonds of holy matrimony, and commanded them to be fruitful and multiply and replenish the earth. This command he has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind." (Smith, *Gospel Doctrine*, p. 274.)

Mark confirms: "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

Unselfishness is the key

Now, brothers and sisters, every divorce in the Church affects the work of the kingdom adversely. There needs to be greater effort on the part of each companion threatened by divorce. There needs to be more counseling, not only one with another, but also with appropriate priesthood leaders. There needs to be a more universal understanding about the eternal nature of the marriage covenant.

Time and experience have proven that unselfishness is the key to successful marriage, for, you see, unselfishness invites reasoning together.

Unselfishness insists on an extra-mile effort.

Unselfishness paves the way for family financial security.

Unselfishness stops divorce.

And don't you agree that perhaps the most important questions that will need to be answered by a divorced person in the hereafter will be these:

1. "Did you do everything possible to save your marriage?"
2. "Were gospel truths applied to the fullest?"
3. "Did you seek out, listen to, and abide by priesthood counsel?"

May He bless us to regard every marriage as an act ordained of God; for, as President Joseph F. Smith said, it is the hope of the human race.

And these thoughts I leave with you in the name of the Lord Jesus Christ, amen.

President Romney

We have just listened to Elder Robert L. Simpson, a member of the First Quorum of the Seventy.

Elder Joseph B. Wirthlin, also a member of the First Quorum of the Seventy, will now address us.

Elder Joseph B. Wirthlin

Pondering can open spiritual eyes

In a revelation given to President Joseph F. Smith, which has recently been added to the Doctrine and Covenants as section 138, there is an important message for all of us.

"On the third of October," writes President Smith, "in the year nineteen hundred and eighteen, I sat in my room pondering over the scriptures;

"And reflecting upon the great atoning sacrifice that was made by the Son of God, for the redemption of the world. . . .

"As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me." (Verses 1-2, 11.)

It is about pondering and what can be gained therefrom that I should like to address my remarks today.

Pondering, which means to weigh mentally, to deliberate, to meditate, can achieve the opening of the spiritual eyes of one's understanding. Also, the Spirit of the Lord may rest upon the ponderer as described by President Smith.

And Jesus admonished the Nephites, "Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand." (3 Ne. 17:3.)

We are constantly reminded through the scriptures that we should give the things of God much more than usual superficial consideration. We must ponder them and reach into the very essence of what we are and what we may become.

Ponder the consequences

There is a story about a young builder who had just gone into business for himself. A wealthy friend of his father came to him and said: "To get you started right, I am going to have you build a ranch house for me. Here are the plans. Don't skimp on anything. I want the very finest materials used, and I want flawless workmanship. Forget the cost. Just send me the bills."

The young builder became obsessed with the desire to enrich himself through this generous and unrestricted offer. Instead of employing top-grade labor and buying the finest materials, he shortchanged his benefactor in every way possible. Finally, the last secondhand nail was driven into the last flimsy wall, and the builder handed over the keys and bills, totaling over a hundred thousand dollars, to his father's old friend. That gentleman wrote a check in full for the structure and then handed the keys back to the builder. "The home you have just built, my boy," he said with a pleasant smile, "is my present to you. May you live in it in great happiness!"

In this story the young builder did not ponder the consequences of his dishonest thoughts and acts. If he had pondered, perhaps he would have come to a clear understanding of what Jesus so long ago described:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

Had he pondered his actions, this unwise builder might have learned that to consent verbally to do the right thing and then to live and to act without effort to achieve what is right, is ruinous.

The story of the unwise builder could have application in the lives of all of us. We must ponder the consequences of our mistakes. Our Father in Heaven has generously given to all of us life, which includes our free agency. With free agency comes the challenge to make the right decisions and choices, including the achievement of joy and happiness. This is an art in itself and must be earned. It is not possible to have a free ride on the road to joy, and there is no real joy that does not involve self-denial and self-discipline; we must ponder our actions and their results.

Right choice and true application of thought

We all know that there is much evil abounding in the world today. Many people are addicted to drugs that

cause mental, emotional, and physical problems of great magnitude and of long-lasting duration. Marriage partners are unfaithful and cause the breakup of homes and families. Satan is working harder and is having greater success than perhaps ever before in history.

All evils to which so many become addicted begin in the mind and in the way one thinks. Experience teaches that when the will and imagination are in conflict, the imagination usually wins. What we imagine may defeat our reason and make us slaves to what we taste, see, hear, smell, and feel in the mind's eye. The body is indeed the servant of the mind.

In his widely acclaimed essay *As a Man Thinketh*, James Allen reinforced what Jesus so beautifully proclaimed. Mr. Allen wrote:

"Man is made or unmade by himself; in the armoury of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master. . . .

"All that a man achieves and all that he fails to achieve is the direct result of his own thoughts." (New York: Thomas Y. Crowell Co., n. d., pp. 8-9, 34.)

Plant good seeds in your heart

The insidious process of transforming a person from goodness to evil is a subtle, usually undeliberate one. It is a process of pondering the wrong thoughts, of planting evil seeds in the heart. The word *seeds* is a graphic description of what begins the process and is so well described by Alma:

"Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me." (Alma 32:28.)

To soundly plant good seeds in your heart requires prolonged, intense, unrelenting pondering. It is a deep, ongoing, regenerating process which refines the soul.

Nearly a hundred years ago Stanford University had a most distinguished president, David Starr Jordan. These thoughts from *The Strength of Being Clean* by President Jordan will, I believe, summarize my convictions on this critical subject:

"Vulgarity [now known as pornography] is an expression of arrested development in matters of good taste or good character. . . . Vulgarity weakens the mind, and thus brings all other weakness in its train. . . . It is vulgar to like poor music, to read weak books, to feed on sensational newspapers [or debasing TV], . . . to find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms. . . .

" . . . [For] the basis of intemperance is the effort to secure through [thoughts first and then] drugs the feeling of happiness when happiness does not exist. Men destroy their nervous system for the tingling pleasures they feel as its structures are torn apart." (New York: H. M. Caldwell Co., 1900, pp. 24-25, 27.)

Ponder over your responsibilities

Parents should ponder over their family home evenings and their responsibility to teach the gospel to their family. All members should ponder over the instructions received in sacrament and priesthood meetings, in Relief Society, and in messages from home teachers. Priesthood bearers should ponder over their responsibility to honor their priesthood, to be examples of righteousness. Quorum leaders should ponder over their responsibilities to serve, teach, and strengthen their quorum members and to lead in love and kindness. Young people should ponder over problems that might confront them and be prepared to cope with them in a way that their parents, their leaders, and their Heavenly Father would have them cope that they might keep themselves clean and pure.

In striving to be the best by God's standards, King Benjamin, a great Book of Mormon prophet, points the way:

"But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not." (Mosiah 4:30.)

Jesus counseled, "For where your treasure is, there will your heart be also." (Matt. 6:21.)

President Spencer W. Kimball is a model, a great example to us of a prophet, seer, and revelator who does ponder, and who prays, and who receives revelations for the kingdom.

In our quest for pure hearts, may we ponder on righteous acts and thoughts, and may we be faithful and diligent.

I bear earnest and sincere testimony to the mighty transforming power of these noble ideals in the name of Jesus Christ, amen.

President Romney

Elder Joseph B. Wirthlin, a member of the First Quorum of the Seventy, has just spoken to us.

The choir and congregation will now join in singing "Come, O Thou King of Kings," following which Elder Gene R. Cook, a member of the First Quorum of the Seventy, will speak to us.

The choir and congregation sang
"Come, O Thou King of Kings."

President Romney

We shall now hear from Elder Gene R. Cook, a member of the First Quorum of the Seventy, and he will be followed by Elder Ronald E. Poelman, a member of the First Quorum of the Seventy.

Elder Gene R. Cook

Satan—master of illusion

Last summer on a lonely stretch of desert highway, we saw ahead what appeared to be the road covered with

water. My children would have wagered their entire savings on that fact. But within a few minutes we were at the distant spot and saw not one drop of water. What an illusion!

How many things there are in this life that appear to be one way and all of a sudden are the reverse. (See Alma 62:41.) Satan operates that way. He is the master of illusion. He creates illusions in an attempt to detour, dilute, and divert the power and the attention of the Latter-day Saints from the pure truth of God.

He is particularly effective at creating spiritual illusions that cause a counterfeiting of spirituality, a spiritual instability, a self-deception—spiritual illnesses sowed in the heart little by little to harden the hearts of men and to lead them into sin and away from God. (See 1 Ne. 12:17; 3 Ne. 6:15.)

Puffed up in pride

May I share a few of Satan's cunning illusions which undermine spirituality. Satan, with an illusion, leads a man to puff himself up with pride to say, "I am my own man. I know the Lord lives, but he expects me to handle this particular matter on my own and not bother him with any details." Not being familiar with the scriptures, the man may not know that Satan teaches the world there is no God. But to the Saints he simply says, "There is a God, but he is only *generally* involved in your life. He would not *specifically* help you today." Or he teaches the world not to pray, but to the Saints he simply says, "Don't pray now. You don't feel like praying right now." (See 2 Ne. 32:8-9.) The net effect is the same.

Holier-than-thou attitude

Satan, in another illusion of vain imagination, teaches a man that the man is spiritual and humble. He begins to believe it and then acts in the eyes of the people as if he were. He begins to drift but full well believes, because of the illusions being created, that he is still on the strait and narrow. He develops a holier-than-thou attitude, but in his heart he is hardened, "past

feeling" (1 Ne. 17:45), and prideful. The master of illusion teaches men to honor the Lord with their lips, while their hearts are far from the Lord. (See JS-H 1:19.)

Spirituality and knowledge

With others he disguises truth and equates spirituality with knowledge, with little or no emphasis on application of truths in personal lives. The man goes along his own way imagining himself to be learned, leaning on his own understanding (see Prov. 3:5; 2 Ne. 9:28), seeking the honor and esteem of men, and feeling it is sufficient to teach and not to do. The knowledge then, in and of itself, becomes an illusion and a stumbling block to maintaining the Spirit of the Lord.

Heart set on things of the world

Still others the Lord blesses with great material blessings. But then Satan cunningly creates illusions and reverses the use of these blessings. He leads one to set his heart on the things of this world. (See D&C 121:35.) The man begins not to esteem his brethren as himself, but creates divisions, inequalities, or status distinctions among the people. Yes, Satan has been a liar from the beginning; he is "the author of all sin. . . . He doth carry on his works of darkness . . . as he can get hold upon the hearts of the children of men." (Hel. 6:30.)

Selfishness, spiritual instability, and general concern for self

In this world of illusions, Satan sows selfishness, unbelief, fear, doubt, greed, spiritual instability, and a general concern for self into men's hearts. He is a master builder of spiritual detours to waste time, divert attention from that which is good, and diminish spiritual receptivity. Satan especially desires to deceive the Latter-day Saints, those who know the

truth about him, those who can particularly influence others in their teaching and living of the gospel in the home, in the classroom, from the pulpit, and in the world. In these days of increasing deception, and more to come, one must be aware of Satan's spiritual snares and be sure of his own discernment.

Spiritual Guides for Teachers of Righteousness

I would like to suggest eight standards against which a person can measure his own teaching of the gospel as well as the doctrines taught by others, to help him unravel illusions and discern the truth. These standards might be entitled "Spiritual Guides for Teachers of Righteousness."

1. Not only will the teacher teach the truth, but the Spirit of the Lord will accompany the truth *and* the teacher. (See D&C 50:17-22.) Both should be subject to spiritual confirmation at any time. The teacher will not teach without authority nor speak independently for himself, knowing that even the very elite can be deceived. (See Matt. 24:24.)

2. The teacher will be in accord with the General Authorities as a group and with his local leaders, knowing they are guides to safety. He will have desires to follow and conform to their teachings and example in all their spiritual and temporal declarations, knowing the Lord gives them the gifts of discernment. (See D&C 46:27.) He will not complain, criticize, or speak evilly of the Lord's anointed, knowing that such a practice is an early warning sign of apostasy.

3. The teacher of righteousness will teach from the holy scriptures and will teach that which is taught and confirmed by the Holy Ghost. (See D&C 52:9.) He will not "teach for doctrines the commandments of men." (JS—H 1:19.) He will not mingle the history and opinions of men with the scriptures nor spend religious

instruction time teaching speculation or the philosophies of the world, thereby giving Satan's views exposure. He will not teach "doctrines" upon which the Lord's prophet has not spoken. (See D&C 28:2-3.) He knows that the scriptures lead one to faith on the Lord and unto repentance, which bring a change of heart. (See Hel. 15:7; Al. 37:8.)

4. The teacher will teach in simplicity, according to the true needs of the people, basic gospel doctrines like faith, repentance, and prayer, which all men—all men—can apply. (See D&C 19:31; Al. 26:22.) He will not look beyond the mark by exaggerating, by teaching in the fringe areas, by expanding on the scriptures, or by teaching exotic extremes in any principle, like excessively lengthy prayers, false doctrines about the Savior or about Adam, or extremes in diet, or politics, or investments. He will remember that Satan works in the extremes. He knows of the exactness of the Lord's doctrine, but also of "temperance in all things." (D&C 12:8.)

5. The teacher will speak in the light of day. (Moro. 7:15, 18-19.) He will not speak of secret doctrines, of special elite groups "in the know," or of secret ordinations. (See Jacob 4:13; D&C 42:11.) Whatever he does will be in the plain view of the people. He knows that doctrines and ordinations are subject to the open view and vote of the Saints.

6. The teacher will treat all those being taught as like unto himself, not esteeming himself above his brethren. (See Jacob 2:17.) He will seek excellence before the Lord, but not to excel over his companions in the work. (See D&C 58:40-41.) He knows that "none is acceptable before God, save the meek and lowly in heart." (Moro. 7:44.)

7. The teacher of righteousness will be anxious to glorify the Lord. He will refuse to assume any glory unto himself. He will not practice priestcrafts—that is, preaching and holding himself up as a light to the

world for gain or for the honor of men. (See 2 Ne. 26:29; Mosiah 18:26.) He will be a preacher of righteousness speaking forcefully against sin, having an eye single to God, not to personal gain, honor, or popularity among men. He knows worldly aspirations leave the door open wide to apostasy.

8. The teacher himself will be in the process of continual personal repentance. (See Moro. 8:26.) He will be an example of meekness, charity, pure motives, dependence on the Lord. He will not just be teaching the doctrine, but also applying it. (See D&C 41:5; 52:15-16.) All in all, it will be evident whom he represents.

Full purpose of heart

In summary, then, how does one keep himself from falling, as some have, into teaching and living semi-truths? Is it not by maintaining his own spirituality? What is true spirituality? Is it knowledge, intellect, academic learning? Perhaps more than anything else it is an ongoing, purifying condition of the heart. It is an eye single to God. It is a broken heart and a contrite spirit. (See 3 Ne. 9:20; D&C 136:32-33.) It is a "full purpose of heart."

As I have had opportunity over the years to be among the Brethren, the one distinguishing characteristic that seems to be found in all of them, as well as in other spiritual leaders, is their intense desire to take upon them the name of the Lord with "full purpose of heart," a desire to serve the Lord above all else, at any cost. (See

D&C 18:27-28, 38.)

It should not surprise one to see that the Lord's requirements to serve him in church callings are conditions of the heart (see D&C 4; 12:8; 41:11), nor that the Lord has said, "I, the Lord, will judge all men according to their works, according to the desire of their hearts." (D&C 137:9.)

Brothers and sisters, no Latter-day Saint will go astray if he will follow the inspired counsel of the Lord and his servants. I testify that if a man will maintain his own spirituality—

- by praying without ceasing,
- by studying and pondering the scriptures continually, and
- by obeying his leaders and the light and truth that he presently understands—

He will not be deceived.

May the Lord bless all of us not to be fooled by illusions created by the devil. May we maintain our spiritual fine-tuning by yielding our hearts to God, becoming firmer and firmer in the faith (see Hel. 3:35), is my prayer in the name of Jesus Christ, amen.

President Romney

Elder Gene R. Cook, a member of the First Quorum of the Seventy, has just spoken to us.

Elder Ronald E. Poelman, also a member of the First Quorum of the Seventy, will be our next speaker. He will be followed by Elder LeGrand Richards, a member of the Council of the Twelve Apostles.

Elder Ronald E. Poelman

The Galilean fisherman Simon Peter, upon recognizing for the first time the divine power of Jesus, exclaimed, "Depart from me; for I am a sinful man, O Lord." (Luke 5:8.)

Father's strengthening influence

Each one of us, at times, may feel as Peter, conscious of our failings and uncomfortable at the thought of

approaching the Lord. Transgression causes us to feel estranged from our Father in Heaven, and we feel unworthy of his love and fearful of his disapproval.

Yet, having transgressed his laws or disobeyed his commandments, we need the strengthening influence of our Father to help us overcome our weakness, to repent and become reconciled with him. Unrepented sin tends to become habitual and is frequently accompanied by a deepening sense of guilt which may make repentance increasingly difficult. This feeling of estrangement from the Lord becomes, itself, an impediment to repentance and reconciliation with him.

Knowing we have offended our Father in Heaven, we are afraid to ask his help, feeling that we don't deserve it. Paradoxically, when we are most in need of the Lord's influence we deserve it least. Nevertheless, in such circumstances he says to us, as Jesus said to the trembling Peter, "Fear not." (Luke 5:10.)

Example of merciful forgiveness

My message today might best be illustrated through the experiences of a young couple whom I will call John and Gayle.

John was a thoughtful, kind young man, affectionate, with a frank and open manner. He sincerely tried to obey the Lord's commandments and found honest contentment in the joys of family life. Gayle, his wife, was young, attractive, high-spirited, but inclined toward more worldly interests and activities. The society in which they lived was, in general, one of affluence and materialism. People seemed preoccupied with temporal gain, social status, entertainment, and self-gratification. Religious leaders were concerned about the apparent breakdown in family life and moral standards.

In the early years of their marriage, John and Gayle were blessed

with children, first a boy and then a girl; but Gayle seemed uninterested in her domestic responsibilities. She longed for glamour and excitement in her life and was frequently away from home at parties and entertainments, not always with her husband. In her vanity, Gayle encouraged and responded to the attentions of other men until eventually she was unfaithful to her marriage vows.

Throughout, John encouraged Gayle to appreciate the joys of family life and experience the rewards of observing the laws of God. He was patient and kind, but to no avail. Shortly after the birth of a third child, a son, Gayle deserted her husband and children and joined her worldly friends in a life of self-indulgence and immorality. John, thus rejected, was humiliated and brokenhearted.

Soon, however, the glamour and excitement that had attracted Gayle turned to ashes. Her so-called friends tired of her and abandoned her. Then each successive step was downward, her life becoming more and more degraded. Eventually she recognized her mistakes and realized what she had lost, but could see no way back. Certainly John could not possibly love her still. She felt completely unworthy of his love and undeserving of her home and family.

Then one day, passing through the streets, John recognized Gayle. Surely he would have been justified in turning away, but he didn't. As he observed the effect of her recent life, all too evident, a feeling of compassion came over him—a desire to reach out to her. Learning that Gayle had incurred substantial debts, John repaid them and then took her home.

Soon John realized, at first with amazement, that he still loved Gayle. Out of his love for her and her willingness to change and begin anew, there grew in John's heart a feeling of merciful forgiveness, a desire to help Gayle overcome her past and to accept her again fully as his wife.

Through his personal experience there arose in John another profound awareness, a realization of the nature of God's love for us, his children. Though we disregard his counsel, break his commandments, and reject him, when we recognize our mistakes and desire to repent, he wants us to seek him out and he will accept us.

John had been prepared, through his personal experiences, for a divine mission. Though I have taken some literary license in telling the story, it is the account, perhaps allegorical, of Hosea, prophet of the Old Testament, and his wife, Gomer.

Portraying God to ancient Israel as a loving, forgiving father, Hosea foreshadowed, more than most Old Testament prophets, the spirit and message of the New Testament, the Book of Mormon, and modern revelation.

God's love transcends our transgressions

In these latter days the Lord has said:

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D&C 1:31-32.)

By disobeying the laws of God and breaking his commandments, we do offend him, we do estrange ourselves from him, and we don't deserve his help and inspiration and strength. But God's love for us transcends our transgressions.

When we disobey the laws of God, justice requires that compensation be made—a requirement which we are incapable of fulfilling. But out of his divine love for us, our Father has provided a plan and a Savior, Jesus Christ, whose redeeming sacrifice satisfies the demands of justice for us and makes possible repentance, forgiveness, and reconciliation with our Father. For indeed, "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

We may accept this great gift through faith in Jesus Christ and repentance, followed by a covenant made with him through baptism of the water and of the Spirit. Then, each week, as we receive the sacrament, we renew our covenant that we will "always remember him and keep his commandments." The promise attached to that covenant is that we "may always have his Spirit to be with [us]." (D&C 20:77.)

Repent and forgive

Hosea's ancient message is repeated and elaborated throughout the scriptures. Through Isaiah, another Old Testament prophet, the Lord said to his people:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well. . . .

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:16-18.)

The Lord, speaking to Alma, the Nephite prophet, says: "Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.

"Yea, and as often as my people repent will I forgive them their trespasses against me." (Mosiah 26:29-30.)

Too often we make repentance more difficult for each other by our failure to forgive one another. However, we are admonished in modern revelation that "ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth con-

demned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

Also from modern revelation comes one of the most comforting, hopeful pronouncements ever spoken:

"He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

God's love, infinite and unconditional

God is our father; he loves us; his love is infinite and unconditional. His sorrow is great when we disobey his commandments and break his laws. He cannot condone our transgressions, but he loves us and wants us to return to him.

I know of no greater inducement to repentance and reconciliation with our Father in Heaven than an awareness of his love for us personally and individually. That such awareness may increase within each of us is my prayer, to which I add my personal witness to you individually that Jesus of Nazareth is the Son of God, the Savior of all mankind, and the Redeemer of each of us individually, in the sacred name of Jesus Christ, amen.

President Romney

Elder Ronald E. Poelman, a member of the First Quorum of the Seventy, has just addressed us.

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, will be our concluding speaker.

Elder LeGrand Richards

I am proud to be a member of this great church—The Church of Jesus Christ of Latter-day Saints. What an appropriate name for the true church of Christ to bear in this, the dispensation of the fulness of times. I love the Church because of what it teaches me.

Church teaches me I am a son of God

Some years ago during the war, Elder John A. Widtsoe went to the land of Great Britain to preside over the European Mission. When the immigration official saw his papers and who he was, he said, "Nothing doing. We have been letting your missionaries in, but we don't want any of your leaders—go sit down." So Brother Widtsoe went and sat down.

In a few minutes, he called him back and he said, "If I let you enter my country, what will you teach my countrymen?"

And Brother Widtsoe said, "I'll teach them where they came from, and why they are here, and where they are going."

The man looked up at him and he said, "Does your church teach that?"

And Brother Widtsoe said, "It does."

"Well, mine doesn't," he said.

To me, that knowledge is worth more than all the wealth in this world. If we don't know where we came from, and we don't know why we are here, and we don't know where we are going, nor how to get there, we are just like a ship on the ocean without a rudder, or a sail, or anyone to guide it. We might keep afloat, but we would never come into port.

My church teaches me that I am a son of God the Eternal Father, and therefore I have all of the attributes in embryo to develop like my Father, just like my sons have become like me and I became like my earthly father.

Church teaches me I kept my first estate

The Lord stood in the midst of the spirits before this world was created. He said there were many of the noble and great ones—and they couldn't be noble and great if they hadn't done something to achieve nobility and greatness before they were born here in this world. He said to those who were with him, "We will go down, for there is space there, . . . and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

Then he adds: "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:24-26.)

The right to have a body

I thank the Lord that my church teaches me that I kept my first estate in that spirit world or else I would have been cast down to this earth with Satan and a third of the hosts of heaven. And the cry went out: "Woe to the inhabitants of the earth . . . for the devil is come down unto you," and he "walketh about, seeking whom he may devour." (Rev. 12:12; 1 Pet. 5:8.) And so the fact that I kept my first estate entitled me to all the beauties and the joys of this world that have been mentioned here in this meeting today. And it gave me the right to have this body—and maybe I can't appreciate as much what that ought to mean to me as I do by reading the scriptures.

Then we read of when Jesus cast the devils out of the man who was possessed. And he asked his name, and he said: "Legion," because

legions had entered into the man. And so eager were those devils to get a body that they asked permission to take possession of the bodies of the swine that were feeding in the field. And Jesus permitted it, and they ran off into the sea and were drowned, as I remember about two thousand of them. (See Mark 5:1-17.) Just think how eager those spirits were to get a body, and because we kept our first estate we are now in our second estate.

Honoring the second estate

I love the statement in the Bible where Enoch of old, that prophet who was translated into heaven with his people, obtained the assurance while yet here in mortality that he had pleased the Lord. (See Heb. 11:5.) I think by the keeping of His commandments—doing all things, as the Lord said, that the Lord God had commanded (see Deut. 12:32; Matt. 28:20)—that we can get an assurance that comes through the Holy Spirit that our labors are acceptable to the Lord and that we have pleased him.

I thank Him for the many beautiful truths, many of which have been proclaimed here today. This principle of eternal marriage—I just can't imagine living on forever and forever after I pass out of this life without the companionship of my sweet wife and my children. How I thank God for them, and for the knowledge that marriage and the family unit are intended by Him, as proclaimed so plainly in the Holy Scriptures, to endure for ever.

Then I think of my children one by one (and I have over a hundred descendants!), and I see what they are accomplishing and the nobility of their lives, and I can hardly realize that I can be their daddy. I feel that that is nearer to becoming a god than anything else I can do here in mortality. And from the days of my youth and young manhood, I have tried to live before those children and descendants of mine so that if they walked in my footsteps they would be honoring their

second estate and preparing themselves to have glory added upon their heads forever and forever.

"A marvellous work and a wonder"

Then there are so many other beautiful principles of the gospel. When I first became a missionary, I never met anybody who believed in a personal God. My, what a joy to realize that Christ gave his life for us, and took upon him the sins of the world—as Paul said: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22)—and to know that his Father is as real as my father, and that they have revealed themselves as two glorified personages in this dispensation, after centuries of darkness, unto the Prophet Joseph Smith. The Lord had him in waiting thousands of years ago, according to the Book of Mormon, for his day and time to come, to bring men to a knowledge of the truth and to bring forth his truth among the people of this world. These are great truths, and many more can be taught.

When I wrote the book *A Marvelous Work and a Wonder* as a missionary tool, I chose the statement of Isaiah when he said, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Then he goes on: "Therefore, behold, I [the Lord] will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.) The message of this great church is that marvelous work and a wonder that Isaiah saw would come forth when men would teach for doctrine the precepts of men.

Missionary example of the precepts of men

Being a missionary, as long as I

have time, let me give you one or two little missionary experiences to indicate what Isaiah meant when he said that they would worship Him by the precepts of men.

As I finished my first mission over in Amsterdam, over seventy-five years ago, I was invited into the home of one of the Saints to talk to her neighbor. When my companion and I arrived, the neighbor was there but she had her minister with her. We had a little difference of opinion on priesthood, and right there he challenged me to a debate in his church the next Saturday night.

When we arrived, the church was full; all of his people were there, and all of our people. How our people found it out, I don't know; I didn't tell them!

The minister stood up and said, "Now, inasmuch as Mr. Richards is a guest in our church, we will accord him the privilege of opening this debate, and we will each talk for twenty minutes. Is that agreeable with you, Mr. Richards?"

I said, "Very much." I didn't tell him, but I would have given him the shirt off my back for the privilege of opening that debate, and he just handed it to me on a silver platter! I didn't know whether the Lord had anything to do with it or not, but I thought He did!

Then I stood up and I said, "The last time I talked with my friend, we had a difference of opinion on priesthood. Tonight I have come prepared to discuss that subject, but I don't propose to start at that point. (This was one of my strong points in my mission.) If you are going to build a house, you don't try to put a roof on it before you get the foundation in." They agreed with that, so I said, "I propose to lay the foundation of the gospel of Jesus Christ," and I chose for my text the sixth chapter of Hebrews where Paul said:

"Leaving the principles of the doctrine of Christ, let us go on unto

perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1-2.)

I hurried over faith and repentance—I thought they believed in them. I spoke on baptism by immersion for the remission of sin until everybody was giving me accord.

Then it came to the laying on of hands for the gift of the Holy Ghost. And they didn't believe that. I never found a church that did believe it outside of our Church—they think the Holy Ghost comes just like the breezes that blow over the head. I quoted them the passage saying that when the Apostles at Jerusalem heard that Samaria had accepted the word of God through the preaching of Philip, they sent Peter and John. And when they came, they prayed for them, they laid their hands upon them, and they received the Holy Ghost. And when Simon the sorcerer saw that the Holy Ghost was conveyed by the laying on of the Apostles' hands, he offered them money, saying: "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost."

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:19-20.)

And then I gave them a few more references on the laying on of hands for the gift of the Holy Ghost, and sat down.

The minister stood up and talked for twenty minutes, and he never once mentioned a word I had said. He started on the Mountain Meadows Massacre and the "Mormon Bible," and stated that Joseph Smith had admitted he had made many mistakes; and then in a most courteous manner, he said: "Now if Mr. Richards will enlighten us on these matters, I am

sure this audience will be most appreciative."

I was on my feet just like that. (My companion later said, "How did you think so fast?" I said, "What have you been praying for all week?") I said, "In the days of the Savior, his enemies tried to trick him with cunning and craftiness. I don't suppose there's anybody here tonight that would like to see us resort to those old tactics." I said, "If I understand a debate, it is the presentation of argument and the answering of those presentations. Has this man answered any of my arguments?"

Everybody said, "No."

I said, "All right, my friend, you may have your twenty minutes over again." He couldn't do it, and I knew he couldn't.

Finally his wife stood up in the audience, and she said, "What Mr. Richards is asking you is fair. You ought to answer him."

But he couldn't do it, and I said to my companion, "Stand up and give me my coat and hat." I said, "One more chance. I am willing to remain here until ten o'clock tomorrow morning, when we have to be in our own church, provided this debate can go forward on the basis that you set it up. If not, I am going to leave and ask my companion to leave and ask our members to leave, and we will leave it with you to settle with your people for what has transpired here tonight."

I met him on the street a number of times after that, but he would duck his head so he didn't need to speak to me!

Now that is what Isaiah meant when he said they would teach for doctrines the precepts of men.

Eternal marriage covenant and family

Now I will give you one more. Down in Quitman, Georgia, while I was a mission president, I preached a sermon on the eternal duration of the marriage covenant and the family unit.

I had a chart there that listed the churches and what their beliefs were on major things, and those were official statements from the leaders of those different churches. And not one of them believed that the family unit or the marriage covenant would endure beyond the grave. I stood at the door when the meeting was over and a man came up and introduced himself as a Baptist minister, and I said, "Did I misquote you here tonight?"

He said, "No, Mr. Richards, it's just like you say. We don't all believe all the things our churches teach."

I said, "You don't believe them either. Why don't you go back and teach your people the truth? They will take it from you; they are not ready to take it from the Mormon elders yet."

He said, "I'll see you again." That's all I could get out of him that night!

Next time I went there, about four months later, he had read of my coming in the newspaper, and there he was standing outside that little church. As we shook hands I said, "I would certainly be happy to know what you thought of my last sermon here."

He said, "Mr. Richards, I have been thinking about it ever since, and I believe every word you said, only I would like to have heard the rest." (We never get talked out; that's why I've asked Brother Benson to tap me on the leg when my time is up!)

Let him be accursed

Now I will tell you one more if there is time for it. Over in Utrecht, Holland, they had a seminary where they trained ministers, and the young men who were studying for the ministry used to come and stand outside our meetings and listen. And then when the meeting was over, they would come in and argue with us.

I convinced one of those young men that baptism was to be by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—he hadn't been

taught that and he didn't believe it. He said: "Mr. Richards, do you think the Lord will hold us responsible if we teach things that we know are not in full accord with the Holy Scriptures?"

I said, "My friend, I'd rather let the Apostle Paul answer that question. He said, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' (Gal. 1:8.)" We didn't have any more arguments then.

I think my time is up. God bless you all. I love the Lord. I love his church. I love the Saints. I love them all. God bless you, I pray, and leave you my blessing in the name of the Lord Jesus Christ, amen.

President Romney

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, has been our concluding speaker.

We remind the brethren of the general priesthood meeting which will convene here in the Tabernacle this evening at 7:00 P.M.

The nationwide CBS Radio Tabernacle Choir broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the BYU combined choirs. We are grateful for the presence of you young people and for the beautiful spirit your music has added to this meeting.

The choir will now sing in closing "Oh, May My Soul Commune with Thee."

Following the singing, the benediction will be offered by Elder Jacob de Jager, a member of the First Quorum of the Seventy.

The choir sang "Oh, May My Soul Commune with Thee."

Elder Jacob de Jager offered the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The general priesthood meeting convened in the Tabernacle at 7:00 P.M. on Saturday, April 3, 1982.

President Gordon B. Hinckley, Counselor in the First Presidency, conducted.

The music for this session was provided by a combined priesthood choir from the American Fork, Alpine, and Timpanogos Utah regions directed by Donald H. Ripplinger and Leslie Rees with Roy M. Darley at the organ.

President Hinckley opened this session with the following remarks:

President Gordon B. Hinckley

Brethren, President Spencer W. Kimball is watching the proceedings of this session on television and has asked that I conduct it.

For the information of the brethren in the outlying areas who are participating in this meeting by satellite or closed-circuit transmission, President Kimball is much improved in health and attended the opening session of the conference this morning. Also, for many weeks he has attended intermittently meetings of the First Presidency and the Thursday meetings of the Brethren in the temple.

He asked that we extend his love and best wishes to all of the brethren participating in this session.

We also note that on Wednesday announcement was made of the plans to construct new temples in Boise, Idaho; Denver, Colorado; Guayaquil, Ecuador; and Taipei, Taiwan.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Salt Palace, in the Marriott Center on the BYU campus, and in approximately 2,252 locations in many countries around the world.

Also, they are being carried to

approximately one hundred stake centers in the United States and Canada by satellite transmission.

We extend our greetings and blessings to all the priesthood brethren wherever they may be.

We note that Elders Dean L. Larsen and Robert L. Backman are seated on the stand in the Salt Palace, and Elders George P. Lee and Rex C. Reeve, Sr., preside at the BYU Marriott Center.

The singing during this session will be furnished by a combined priesthood choir from the American Fork, Alpine, and Timpanogos Utah regions under the direction of Donald H. Ripplinger and Leslie Rees with Roy M. Darley at the organ.

We shall begin this service with the choir singing "Ye Who Are Called to Labor."

Following the singing, Elder Hartman Rector, Jr., a member of the First Quorum of the Seventy, will offer the invocation.

The combined priesthood choir sang "Ye Who Are Called to Labor."

Elder Hartman Rector, Jr., offered the invocation.

President Hinckley

The choir will now favor us with "Behold! I Come Quickly."

The combined priesthood choir sang "Behold! I Come Quickly."

President Hinckley

Elder Bruce R. McConkie, a member of the Council of the Twelve

Apostles, will be our first speaker this evening. He will be followed by

Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder Bruce R. McConkie

My brethren of the priesthood: To all of you, to all holders of the Aaronic and Melchizedek Priesthoods, I issue this challenge: Come, learn the doctrine of the priesthood; come, live as befits one who is a servant of the Lord.

Doctrine of priesthood by revelation

This doctrine, this doctrine of the priesthood—unknown in the world and but little known even in the Church—cannot be learned out of the scriptures alone. It is not set forth in the sermons and teachings of the prophets and Apostles, except in small measure.

The doctrine of the priesthood is known only by personal revelation. It comes, line upon line and precept upon precept, by the power of the Holy Ghost to those who love and serve God with all their heart, might, mind, and strength. (See D&C 98:12.)

We have the revealed promise that if our souls are “full of charity towards all men, and to the household of faith” and if we “let virtue garnish [our] thoughts unceasingly; then shall [our] confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon [our souls] as the dews from heaven.” (D&C 121:45.)

Infinite God in finite terms

I have wondered and pondered and prayed about how best to proclaim the doctrine of the priesthood.

I have thought, if I could but speak with the voice of seven thunders or send forth the word by ten thousand trumpets, then men would hear the message.

But I remember how Alma wished that he might go forth and

speak with the trump of God, with a voice to shake the earth, as he cried repentance unto every people. (See Alma 29:1.)

And I know that the Lord does not work in this way. His word goes forth by the mouths of his servants as they minister and labor in their weakness. That word is then carried into receptive hearts by the still small voice of the Spirit. (See D&C 85:6.)

How else than by the power of the Spirit can any of us ever understand spiritual truths? How does one describe an infinite God in finite terms?

Can our voices, as weak and distant earthly echoes, recapture the glory and power of the Eternal Voice that speaks in heaven? Can man in his weakness and frailty portray God in his power and might?

Power of God himself

Knowing our limitations, let us then reason together, and perhaps we can at least glimpse the wonders of that power by which the worlds were made. Perhaps we can see how and in what manner we as mortals may use this same power to bless our fellows and save ourselves.

What, then, is the doctrine of the priesthood? What is this doctrine, framed in the courts above, which can distil upon faithful men as the dews from heaven? (See D&C 121:45.)

Priesthood is power like none other on earth or in heaven. It is the very power of God himself, the power by which the worlds were made, the power by which all things are regulated, upheld, and preserved.

It is the power of faith, the faith by which the Father creates and governs. God is God because he is the

embodiment of all faith and all power and all priesthood. The life he lives is named eternal life.

And the extent to which we become like him is the extent to which we gain his faith, acquire his power, and exercise his priesthood. And when we have become like him in the full and true sense, then we also shall have eternal life.

Faith and priesthood go hand in hand. Faith is power and power is priesthood. After we gain faith, we receive the priesthood. Then, through the priesthood, we grow in faith until, having all power, we become like our Lord.

Our time here in mortality is set apart as a time of probation and of testing. It is our privilege while here to perfect our faith and to grow in priesthood power.

We received the priesthood first in the premortal existence and then again as mortals. Adam held the keys and used the priesthood when he participated in the creation of the earth. After his baptism he received the priesthood again, and he now stands as the presiding High Priest over all the earth.

Priesthood in days of Enoch and Melchizedek

All of us who have calls to minister in the holy priesthood were fore-ordained to be ministers of Christ, and to come here in our appointed days, and to labor on his errand.

The holy priesthood did more to perfect men in the days of Enoch than at any other time. Known then as the order of Enoch (see D&C 76:57), it was the power by which he and his people were translated. And they were translated because they had faith and exercised the power of the priesthood.

It was with Enoch that the Lord made an eternal covenant that all who received the priesthood would have power, through faith, to govern and control all things on earth, to put at

defiance the armies of nations, and to stand in glory and exaltation before the Lord.

Melchizedek was a man of like faith, "and his people wrought righteousness, and obtained heaven, and sought for the city of Enoch." (JST Gen. 14:34.) Since his day the priesthood has been called after his name.

Two priesthoods

There are in the Church two priesthoods: the Aaronic or Levitical, and the Melchizedek. The Aaronic Priesthood is a preparatory priesthood, a schooling priesthood, a lesser priesthood, a divine system that prepares men to receive the Melchizedek Priesthood.

The Melchizedek Priesthood is the highest and holiest order ever given to men on earth. It is the power and authority to do all that is necessary to save and exalt the children of men. It is the very priesthood held by the Lord Jesus Christ himself and by virtue of which he was able to gain eternal life in the kingdom of his Father.

Both of these priesthoods are given by covenant. (See D&C 84:33-41.) Both of them surpass any earthly power; both of them prepare men for salvation.

Those who receive the Aaronic Priesthood covenant and promise to magnify their callings, to serve in the ministry of the Master, to forsake the world, and to live as becometh Saints.

The Lord covenants and promises

In return, the Lord covenants and promises to enlarge the standing and station of all who keep their Aaronic covenant. He promises to give them the Melchizedek Priesthood, out of which eternal life comes.

Those who receive the Melchizedek Priesthood covenant and promise, before God and angels, to magnify their callings, to "live by

every word that proceedeth forth from the mouth of God" (D&C 84:44), to marry for time and all eternity in the patriarchal order, and to live and serve as the Lord Jesus did in his life and ministry.

In return the Lord covenants and promises to give them all that his Father hath, meaning eternal life, which is exaltation and godhood in that eternal realm where alone the family unit continues in eternity.

In return the Lord admits them to his eternal patriarchal order, an order that prevails in the highest heaven of the celestial world, an order that assures its members of eternal increase, or in other words of spirit children in the resurrection. (See D&C 131:1-4.)

God's eternal oath

These are the most glorious promises given to men. There neither is nor can be anything as wondrous and great. And so the Lord uses the most powerful and emphatic language known to the human tongue to show their importance and immutability. That is to say, the Lord swears with an oath in his own name, because he can swear by no greater, that everyone who keeps the covenant made in connection with the Melchizedek Priesthood shall inherit, receive, and possess all things in his everlasting kingdom, and shall be a joint-heir with that Lord who is his Only Begotten.

God swore with an oath that Christ would be exalted, and he swears anew, at the time each of us receives the Melchizedek Priesthood, that we will have a like exaltation if we are true and faithful in all things.

Speaking messianically of the Lord Jesus, David said, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.)

And Paul, after quoting this messianic word, this eternal oath sworn by God himself, said that Christ was "called of God an high priest after the

order of Melchisedec." (Heb 5:10.)

Then of Melchizedek, to whom Abraham paid tithes, Paul said, "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life." (JST Heb. 7:3.)

We covenant with Deity

Anciently the Aaronic Priesthood was limited to the Levites. It came because of father and mother; it was conferred only upon the worthy male descendants of Levi. But the Melchizedek Priesthood was to be conferred upon any male person of any lineage who was worthy to receive it.

And so Paul continued, "And all those who are ordained unto this [higher] priesthood are made like unto the Son of God, abiding a priest continually." (JST Heb. 7:3.)

Christ is the prototype; he is the Son; he is the Heir of the Father. But we, as joint-heirs, inherit equally with him because we also abide as priests forever.

Thus we make the covenant with Deity; and God swears the oath to us all, to show the importance and eternal worth of the covenant.

Nephi's oath

This matter of swearing with an oath in ancient days was far more significant than many of us have realized.

For instance: Nephi and his brethren were seeking to obtain the brass plates from Laban. Their lives were in peril. Yet Nephi swore this oath: "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." (1 Ne. 3:15.)

Thus Nephi made God his partner. If he failed to get the plates, it meant God had failed. And because God does not fail, it was incumbent

upon Nephi to get the plates or lay down his life in the attempt.

God's testimony of Book of Mormon

One of the most solemn oaths ever given to man is found in these words of the Lord relative to Joseph Smith and the Book of Mormon. "He [meaning Joseph Smith] has translated the book, even that part which I have commanded him," saith the Lord, "and as your Lord and your God liveth it is true." (D&C 17:6.)

This is God's testimony of the Book of Mormon. In it Deity himself has laid his godhood on the line. Either the book is true or God ceases to be God. There neither is nor can be any more formal or powerful language known to men or gods.

And so it is with the Melchizedek Priesthood. As the Lord lives, it is his holy order, and all those priesthood holders of every nation and kindred and tongue and people and race and color who will keep the covenant shall abide as priests forever, ruling and reigning everlastingly with the great High Priest of our profession, who is the Lord Jesus Christ.

What is the doctrine of the priesthood?

What, then, is the doctrine of the priesthood? And how shall we live as the servants of the Lord?

This doctrine is that God our Father is a glorified, a perfected, and an exalted being who has all might, all power, and all dominion, who knows all things and is infinite in all his attributes, and who lives in the family unit.

It is that our Eternal Father enjoys this high status of glory and perfection and power because his faith is perfect and his priesthood is unlimited.

It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it.

It is that he has given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God, is of necessity without beginning of days or end of years.

It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), named also the patriarchal order, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father.

It is that we have power, by faith, to govern and control all things, both temporal and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections, and his power, or in other words the fulness of his priesthood.

Power in the priesthood

This, then, is the doctrine of the priesthood, than which there neither is nor can be anything greater. This is the power we can gain through faith and righteousness.

Truly, there is power in the priesthood—power to do all things!

If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements.

If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs.

If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead.

Truly there is power in the priesthood—a power which we seek to acquire to use, a power which we devoutly pray may rest upon us and upon our posterity forever.

In the name of the Lord Jesus Christ, amen.

President Hinckley

Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles, has just spoken to us.

Bishop Victor L. Brown, the Presiding Bishop of the Church, will be our next speaker, and he will be followed by Elder Neal A. Maxwell of the Council of the Twelve.

Bishop Victor L. Brown

I approach this assignment tonight with a prayer in my heart. The subject assigned to me is one of great importance and one that does not necessarily have easy, quick answers. It is: "Steps that can be taken by the leaders and members of the Aaronic Priesthood to reactivate those members who are inactive." My remarks, therefore, will be addressed primarily to bishops and their associates.

Aaronic Priesthood

I am well aware that all here tonight know what the Aaronic Priesthood is. Nevertheless, may I refresh our memories. The name *Aaronic Priesthood* comes from Aaron, a brother of Moses. Because Moses was halting in speech, Aaron became his spokesman. They were very close associates and went through many trials together. The Lord chose to give Aaron's name to the Aaronic Priesthood.

I would think the most important event in all history in exercising this priesthood was when John the Baptist baptized the Savior in the river Jordan. The next most important event took place on May 15, 1829, when the same John the Baptist, now a heavenly messenger, laid his hands on the heads of Joseph Smith and Oliver Cowdery, saying,

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never

be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

If we just had the capacity to understand the full meaning of the holding of the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins, I believe every young man who has gone into the waters of baptism would look forward to receiving the Aaronic Priesthood with all his heart and would do everything in his power to become worthy of it. I am confident there are some who feel this way, but there are many who do not.

Priesthood activation

Each bishop should know exactly how many boys in his ward have not been ordained, how many do not hold the priesthood office they should based on activity and age, and how many do not attend any meetings. Each of these boys is just as much a child of God as are the active youth.

As leaders, what are our attitudes toward percentages as they relate to active versus inactive? You have probably heard the story of the father who had four daughters. As each of them left on a date one evening, he cautioned them to be home by midnight. The first returned at 11:45; the next, at 11:50; and a third came in at midnight, whereupon he locked the doors, turned out the lights, and went to bed. When his wife reminded him that Mary had not come in yet, he said with great satisfaction, "Seventy-five

percent of them are home—isn't that a pretty good percentage?"

It is so easy to love those who are active and responsive and sometimes so difficult to do the same for those who are inactive and rebellious. To help us be successful leaders of youth, the Lord gave us a lesson we should learn well. It is the story of the prodigal son found in Luke 15:11-32.

The prodigal son

You will remember that a father divided his wealth between his two sons, the younger of whom "took his journey into a far country, and there wasted his substance with riotous living." When famine came, he tended hogs for a rich man, eating from what he fed the animals.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! . . .

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

When the older brother, who had remained true and faithful, heard how his father rejoiced over the return of his wayward brother, he became angry and complained that no one had given him a party. His father replied: "Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

A road that prevents receiving God's greatest gifts

The lesson I would like to empha-

size from this scripture is the importance of love. To be successful as a teacher of youth, one must truly love each of them regardless of his activity. Without sincere love, one can hardly qualify as a leader of young men.

I in no way wish to imply that all or even most of those who are not active in their priesthood responsibility conduct themselves as did the wayward son. I have great faith in all youth. Notwithstanding this, I feel it is extremely important that those who do not honor their priesthood understand that they have taken a road which, if not changed, will eventually prevent them from receiving the greatest gift of God to man—that of eternal life and exaltation.

I should like now to suggest how we as leaders can be an influence for good in the lives of these young men in order to help them become obedient to gospel laws and thus qualify themselves for eternal blessings.

Boy must know his leaders

First, it is important that they know who their leaders are. The bishop is the president of the Aaronic Priesthood in his ward and also the president of the priests quorum. As president of the Aaronic Priesthood he has the ultimate responsibility for each young man between the ages of twelve and eighteen, whether ordained or not. He, of course, cannot possibly do all that is necessary by himself. He must have help. Nonetheless, he determines the spirit in which the work will be done.

A wise bishop will recognize each boy's father as his most important helper. This sometimes is a problem, particularly when the father is inactive or is not a member, or there is no father in the home. In most cases, however, the father still exerts the greatest influence on his own son. Studies indicate that a large majority of inactive boys have inactive fathers.

If the father is to have a positive influence on his son, the bishop, through the elders quorum presidency and the home teachers, will exert a positive influence on the father, leading him to activity—or at least to an attitude of encouraging his son to be active.

The quorum president

At the same time, there is another officer who can have a profound influence on the boy, and that is his quorum president, working with his counselors. Too often we do not recognize the importance of peer influence. Of course, if the quorum president is to have much influence he must acknowledge and understand his responsibility for every member of his quorum. If he is called in a casual way and his office is not recognized by his adult leaders, his attitude will probably be very casual and his success very limited. If the bishop delegates the responsibility of the call to anyone else, its importance will be diminished in the eyes of the boy. The call should come from the president of the Aaronic Priesthood.

The counselors in the bishopric have vitally important responsibilities, but they do not have the keys of presidency as the bishop does. They participate in the selection process, but the bishop makes the final decision. The quorum president should know how earnestly the bishopric has prayed for direction, and that he has been selected through inspiration from the Lord.

When a twelve- or thirteen-year-old boy is called to be the president of a quorum and is left alone by his adult leaders, he might well flounder and fail. It is critically important that his adviser and others teach him how to be an effective president. To do this, the adviser, who has a major role to play, will not take over his responsibility but rather will coach him in order to help him grow in the office. One deacons quorum president must have been

taught well by his adviser to have had the following experience:

A stake Aaronic Priesthood committee member attended one of the quorum meetings for several weeks in a row. One Sunday morning, he noticed a boy in attendance who had not been there before. To his dismay, this inactive boy was called on to offer one of the prayers. Anyone would know that the first time an inactive boy comes to priesthood meeting he should not be embarrassed by being asked to pray.

After the meeting, this high counselor asked the adviser why the president of the quorum would do such a foolish thing. The adviser said, "Why don't you ask him?" When asked, the quorum president replied, "I just spent three days this week teaching him how to pray." Sometimes these young people have a special touch which only peers seem to have. However, they do need to be taught well how to lead.

Tailor program to the boy

Even though we have all made an effort to diminish the role of programs and increase the importance of the individual, we have not yet made enough progress. We sometimes develop a program and expect every boy to fit it. If he does not, then it is just too bad. I would hope that each boy is considered as an individual with personal interests, desires, problems, and talents.

If we accept this proposition, then the member of the bishopric who has responsibility for the quorum, with the quorum presidency and the adviser, will very carefully and diplomatically determine why the interests of the world have become more important to a young man than activity in and devotion to the priesthood. This will result from very carefully listening to every boy's needs. Leaders will then see that the priesthood appeals are so designed as to prick the interest of each individual boy. I have grave doubts that success can be found in the

reactivation of members of the quorums by using a broad brush approach. The approach must be tailored to the boy if it is to be successful.

Internalizing teachings

Every quorum activity should have a designated purpose, and that purpose should be gospel oriented. For example, may I relate a story of an Aaronic Priesthood youth in Korea who happened to come from a rather affluent family. One day one of his father's business associates called the father and inquired if he were having financial difficulties, offering help if it were needed.

The father responded that things were going well.

The man asked, "Are you sure?"

The father replied, "Things are fine. Why do you ask?"

The friend then indicated he had seen the young man on a street corner selling newspapers. The father couldn't believe it. He told his friend that his son received an adequate allowance and asked if there might have been a mistake of identity. The friend responded there was no mistake; he had personally visited with the boy.

That evening when his son came home from school, the father asked him if he had been selling newspapers on the street corner. The reply was yes. The father asked, "Why? Isn't your allowance sufficient?"

His son responded that it was adequate, but he had a friend at school who was very poor and who was going to have to drop out of school if he didn't get some financial assistance. As it turned out, this young Aaronic Priesthood holder was using his allowance money to buy newspapers. Then he and some of his classmates were selling the newspapers to raise money to help keep his friend in school.

A short time before this, he had asked his mother to pack larger lunches for him. She did so, thinking that as a growing teenager he was just extra

hungry. He confessed to his father he had been sharing his lunch with this same friend, who otherwise would have gone hungry.

The father was obviously touched by his son's thoughtfulness but asked the reason for such action. The boy replied, "We studied the lesson of the Good Samaritan a few weeks ago. I wanted to know the real meaning of this lesson by being a good Samaritan, not just learning about one." (See "Profiting for Others," NEW ERA, June 1979, p. 50.)

When a young man participates in this kind of spiritual experience, his life changes. The priesthood means something to him that it did not mean before, and the chances are he will always be an active priesthood bearer. Such internalizing of the teachings of the Savior in the heart of any boy can become a protection from the evils of the world.

There is no magic formula I know of which will cause an inactive boy to become active. It takes interested, caring, loving, consistent leadership on the part of adults and the quorum president, with the help of the quorum members. Whatever they do must be appealing, meaningful, and must result in a fulfilling experience. *Fun and games will not save any boy.* They may help him feel good about his association, but if he does not gain a testimony of the truthfulness of the gospel which causes him to live the gospel, we will have missed the mark as leaders.

May we be so perceptive as to look through the window of each boy's heart and then have the wisdom to reach out, take his hand, and walk beside him on the pathway to exaltation and eternal life, I pray in the name of Jesus Christ, amen.

President Hinckley

Bishop Victor L. Brown, the Presiding Bishop of the Church, has just addressed us.

We shall now be pleased to hear from Elder Neal A. Maxwell, a mem-

ber of the Council of the Twelve Apostles.

Elder Neal A. Maxwell

Our Shepherd, Jesus Christ, has repeatedly given us counsel, brethren, about those things which can cause some in His flock to become inactive, indifferent, offended, or to fall away. The cares and pleasures of the world, temptation, persecution, tribulation—all take their toll; so do being wronged, being ignored, and seeing hypocrisy in others. (See Matt. 13:21; 24:10; Luke 8:13-14.)

Inactives have accountability

Brethren, except for our own families, no group of men needs us more than these souls. Unlike those who have never heard the gospel, these individuals have known some light and so have some accountability—hence the urgency!

This work of reactivation often involves group study and socials, but, essentially, it is done a soul at a time, quietly and with dignity. It is done less “by the numbers” and more “by the Spirit.” It is less technique than genuine caring, more extending a helping hand than writing new handbooks.

There are no slick tricks, and quickie campaigns usually fail, for “a brother offended is harder to be won than a strong city.” (Prov. 18:19.) Further, while we must stand on higher ground in order to lift another, there must be no condescension or suggestion that our concern is statistical rather than spiritual. Nor are souls to be dropped soon after they have been painstakingly lifted. How many times are we supposed to find the elect anyway?

Customize concern

A *first* step is to recognize, where

known, the causes of inactivity in these men. This often suggests how to customize our expressions of concern. However, never underestimate the power of privately extending a simple, loving, but direct challenge. Though it may not be reciprocated, such love is never wasted.

Reactivation takes time

Second, recognize that this work takes time; it does interrupt our regular routine. The parable of the Good Samaritan teaches us that. (See Luke 10:29-37.) Some wounds require more than a quick Band-Aid.

Inspired effect needed

A *third* step to be overseen by priesthood executive committees and ward correlation councils, is the careful matching of person to person. Organized love is better than generalized concern. Yet this redemptive labor should not be so institutionalized that friends and neighbors feel released from their responsibilities. An inspired effort is needed, for in the work of reactivation the *best* approach may be the *only* approach! Fasting and praying may be necessary to know when the timing is right to make an approach to a certain brother.

Provide fresh opportunity to serve

Fourth, provide such individuals with a fresh opportunity to serve, because they are genuinely needed. Moses learned this principle while recruiting Hobab as a guide. (See Num. 10:29-32.) Remember, while their condition cries out for unconditional love, they usually desire a modest

chance to express their own love and talents. For instance, elders quorum presidencies should organize several appropriate committees, each chaired by an active elder, who is to report regularly to the quorum presidency, with two or three active brethren to help. Each committee may be given the names of the inactive brethren most likely to respond when invited to serve on that committee, such as an athletic or welfare committee. These inactive men are less likely to respond to a general invitation to start coming to church than to a request to serve on a specific committee which takes account of their interests. One inactive brother started serving as a greeter and is now a bishop.

Significantly, brethren, Church members did not become inactive while crossing the plains, when the sense of belonging and being needed was so profound.

Help them understand gospel beliefs

Fifth, provide the needed teaching. *Activation requires conversion.* Believing requires gospel beliefs to be understood. Quorum instruction and Gospel Essentials classes must be of a high quality. Attendees must feel the Spirit as they are taught. These individuals need the bread of life, not crumbs from the table. After all, the father of the prodigal son prepared a feast for the returnee—he did not merely warm up some leftovers!

Temple preparation seminars should feature enough informality to make real learning possible. Assign fellowshipping couples to attend these same seminars along with the inactive couples. Those attending should be lovingly encouraged to set some personal goals in order to be ready to go to the temple.

Surveys indicate 30 percent of those invited to attend seminars will attend! Of the remainder, experience shows that eight out of ten, properly approached, will permit priesthood leaders to go into their homes to teach

them. Brethren, in view of such realities, what are we afraid of?

These encouraging statistics suggest how important it is not to stand by and wring our hands but to do something! The reason, frankly, brethren, that so little is happening is that so little is being tried. An experienced woodcarver was asked how one begins to be a woodcarver. He said bluntly, "Start making some chips." Brethren, let's start making some chips!

The Lord's hand

A *sixth* step is to remember the Lord's hand is in this work. He can bring about those circumstances in which such souls are "in a preparation to hear the word." (Alma 32:6.) His Spirit can prod the prodigals—some of whom will come to their senses. And as that happens, however, let us run to greet them while they are "yet a great way off." (Luke 15:20.)

Prevention better than rehabilitation

Seventh, prevention is always better than rehabilitation. Sometimes, ironically, prevention requires no more than a few extra minutes of loving conversation or an expression of empathy. Being given the priesthood and a church assignment soon after baptism not only helps to anchor new converts, but assists other Church workers who are busy and whose hands hang down and whose knees are feeble. (See D&C 81:5.)

Help each other

Likewise, as the Lord's undershepherds, let us take preventive care to set a prudent pace for Church activities and extra financial contributions. The Lord wants dedication, not prostration! Even the vital Book of Mormon was translated only as strength and means were provided. (See D&C 10:4.)

Now, brethren, let us step back

from the details of this demanding challenge and speak of overall realities and responsibilities for inactive and active men alike—in a perfect Church filled with imperfect individuals. Part of the manhood that goes with priesthood requires us to take account of such things as the following.

Let us acknowledge that the strait and narrow path, though clearly marked, is a path, not a freeway nor an escalator. Indeed, there are times when the only way the strait and narrow path can be followed is on one's knees! And we are to help each other along the path, not give offense.

Avoid looking beyond the mark

Whatever the dislocating offense which takes one from that path, once it occurs, unless such a one is humble, his search commences—but for vindication, not for reconciliation and communication. Brethren, it is so difficult to carry our cross and grudges, too.

Quickly forgotten by those who are offended is the fact that the Church is "for the perfecting of the saints" (Eph. 4:12); it is not a well-provisioned rest home for the already perfected.

Likewise, unremembered by some is the reality that in the kingdom we are each other's clinical material; the Lord allows us to practice on each other, even in our imperfections. And each of us knows what it is like to be worked on by a "student" rather than a senior surgeon. Each of us, however unintentionally, has also inflicted some pain.

Often unallowed for, too, are the differing styles of leadership we experience in the kingdom. Paul was thoughtfully sensitive to the need not to offend weak members by eating meat (see 1 Cor. 8:13), while John the Baptist's diet of locusts and wild honey may not have proven contagious—surely not with Jerusalem's country club set.

It is our individual and constant responsibility to avoid "looking

beyond the mark." (Jacob 4:14.) My focus is my responsibility! What is most to be focused on—the fact that Peter walked briefly on the water or that he did not continue? Has any other mortal so walked, even that briefly?

Let mistakes become instructive

Imperfect people are, in fact, called by our perfect Lord to assist in His work. The Lord declared to certain associates of Joseph Smith that He knew that they had observed Joseph's minor imperfections. Even so, the Lord then testified that the revelations given through the Prophet were true! (See D&C 67:5, 9.)

Unsurprisingly, therefore, we do notice each other's weaknesses. But we should not celebrate them. Let us be grateful for the small strides that we and others make, rather than rejoice in the shortfalls. And when mistakes occur, let them become instructive, not destructive.

I cherish these generous lines from that very able, but very humble, prophet-editor Moroni:

"Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather *give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.*" (Morm. 9:31; italics added.)

If such is our attitude, we are far less likely to be offended.

Besides, if the choice is between reforming other Church members or ourselves, is there really any question about where we should begin? The key is to have our eyes wide open to our own faults and partially closed to the faults of others—not the other way around! The imperfections of others never release us from the need to work on our own shortcomings.

We all need tutoring

People who spend their time

searching for feet of clay will miss not only the heavens wherein God moves in His majesty and power, but God's majesty as He improves and shapes a soul.

So in the give-and-take in the kingdom, we jostle and are jostled. Offenses will come. (See Matt. 18:7.) Once ego is unwisely committed, no cause seems too trivial for some. In a dispute over milk, Thomas B. Marsh soon let himself become offended at the Prophet Joseph.

Lorenzo Snow, Marsh's contemporary, said that while he, too, noticed some minor imperfections in the Prophet Joseph, he was grateful that the Lord could use Joseph Smith for so very significant a work. Thus, there might be some hope for him, Lorenzo Snow. Indeed, there was hope for President Snow, who viewed others charitably, as if through the "windows of heaven."

Prophets need tutoring, as do we all. However, this is something the Lord seems quite able to manage without requiring a host of helpers. The Lord provides discreet but needed feedback, as He did to Peter by the shattering sound of a rooster crowing (see Luke 22:54-62), or to an undelegating Moses through a caring, observing, and wise father-in-law—without Jethro's placing an ad in the *Sinai Sentinel* (see Ex. 18:13-16).

Happily for us all, the gospel is redemptive. It focuses not on Peter's lapse in the hall of the high priest, but on Peter's testimony of Jesus, bold and ringing, before Annas and Caiaphas and the council. (See Acts 4:5-12.)

Moreover, as we view others, humility should counsel us that we do not have all the data. Though Peter and Paul had a difference over a particular, but passing, policy of the Church in the meridian of time, the record does not yet tell us about their developing relationship in the richness of their special apostolic brotherhood.

Besides, in true discipleship, no one regrets a lapse more than the

sincere lapsers. Who is more conscious of the imperfections in their writings than the writers of God's word?

"And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." (Morm. 8:12.)

And who, more than the Lord, knows what it costs to process His eternal truths through mortals? "Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (D&C 1:24.)

Above and beyond the usual sources of offense, there are those special circumstances, and we do well to note them, which can cause even strong people to falter briefly. Prior to His arraignment, Jesus told the Twelve how the Shepherd would soon be smitten and the sheep would be scattered. Peter denied that he would falter, and "likewise also said they all." (See Mark 14:26-31.)

Before judging these disciples, consider their anguishing circumstances. Things looked really ominous for the flock. They were understandably fearful as the establishment closed in on them. The danger to the disciples was real; hence Jesus encouraged them to leave. Then their Savior submitted to arrest, trial, and even crucifixion! The disciples felt keenly the deprivation and the humiliation of those circumstances, which—though warned of—they still had not fully expected. Yet, very soon, just as fore-ordained, these faithful undershepherds rallied and went on with the Savior's glorious work.

Did not somewhat similar circumstances prevail briefly at Nauvoo?

Now, brethren, the adversary and his helpers will continue to seek to discredit today's undershepherds in order to try to scatter some of the sheep.

When both circumstances and teachings became hard to bear, Jesus

questioned the Twelve, "Will ye also go away?" The question is the same today, and so is the answer: "Lord to whom shall we go? thou hast the words of eternal life."

"And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:67-69.)

Avoid giving and taking offense

In closing, I appeal to the offended and inactive: Do not let yesterday hold tomorrow hostage! Walk away from your investment in the penny stock of pride; it never pays dividends.

Remember, too, that it is not the flock, the body of the Church and its leaders, who stray, but individuals who stray. (See Matt. 18:12-14.)

Likewise, I appeal to us all to consider anew this counsel from Jesus: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18:15.) To win a point does not compare with "gaining" a brother!

Let us all take extra care to avoid both giving and taking offense.

Let us be loving, kind, and forgiving—helping these friends to become, as Peter and Paul said, grounded, rooted, established, and settled! (See Eph. 3:17; 1 Pet. 5:10.) "The time is far spent." (*Hymns*, no. 184.)

Savor these words quoted by a magnanimous and forgiving Prophet Joseph Smith to a repentant and returning W. W. Phelps:

*Come on, dear brother, since the war
is past,
For friends at first, are friends again
at last.*

(Quoted in *History of the Church*, 4:164.)

Such is my counsel, brethren. Such is my prayer. It is given in the name of Him who said, "Blessed is he, whosoever shall not be offended" (Luke 7:23). Jesus' redemptiveness and his love cause Him to stand at the very gate, and we are told he waits there for us with open arms. I so certify in the name of Jesus Christ, amen.

President Hinckley

Elder Neal A. Maxwell of the Council of the Twelve has just spoken to us.

The choir and congregation will now join in singing "The World Has Need of Willing Men."

The combined priesthood choir and congregation sang "The World Has Need of Willing Men."

President Hinckley spoke without announcement.

President Gordon B. Hinckley

That's a great song ("The World Has Need of Willing Men") and I'm sorry we did not sing the last verse—

*Then work and watch and fight and
pray*

*With all thy might and zeal;
Push every worthy work along;
Put your shoulder to the wheel.
(Hymns, no. 206.)*

Put your shoulder to the wheel in moving along the kingdom of God. I would like to talk about some of the aspects of that effort.

Sacred law of tithing

I recall as a boy coming to these general conferences, as you young

men have done tonight. On more than one occasion I heard President Heber J. Grant, his voice ringing with conviction, bear his witness concerning the sacred law of tithing and the marvelous promises which the Lord has made to those who are honest in paying their tithes and offerings. I was deeply impressed by what I heard.

I knew it was the Lord, the God of heaven, who made these promises. I knew that he was in a position to keep his promises, and I have come to know that he does so.

I will always be grateful for a father and a mother who, as far back as I can remember, taught us to pay our tithing. In those days, in the ward in which we lived the bishop did not have an office in the meetinghouse. We went to his home for tithing settlement. I can still sense my feelings of trepidation as I walked into that home as a very small boy to settle my tithing with Bishop John C. Duncan. The amount may have been only twenty-five cents, since we did not have very much of an allowance in those lean times, but it was an honest 10 percent as we had figured it in our childish way, based on the little couplet that we would recite in Sunday School:

What is tithing? I will tell you every time.

Ten cents from a dollar, and a penny from a dime.

An obligation

We never felt that it was a sacrifice to pay our tithing. We felt it was an obligation, that even as small children we were doing our duty as the Lord had outlined that duty, and that we were assisting his church in the great work it had to accomplish.

We did not do it with the expectation of material blessings, although we can testify that we have been so blessed. The Lord has opened the windows of heaven and poured out his blessings in marvelous measure. (See

Mal. 3:10.) I am satisfied that he will bless all who walk in obedience to this commandment.

Now, do not get me wrong. I am not here to say that if you pay an honest tithing you will realize your dream of a fine house, a Rolls Royce, and a condominium in Hawaii. *The Lord will open the windows of heaven according to our need, and not according to our greed.* If we are paying tithing to get rich, we are doing it for the wrong reason. The basic purpose for tithing is to provide the Church with the means needed to carry on His work. The blessing to the giver is an ancillary return, and that blessing may not be always in the form of financial or material benefit. In speaking of opening the windows of heaven, Malachi continues by saying:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . .

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." (Mal. 3:11-12.)

Promised blessings

There are many ways in which the Lord can bless us beyond the riches of the world. There is the great boon of health. The Lord has promised that he will rebuke the devourer for our sakes. Malachi speaks of the fruits of our ground. May not that rebuke of the devourer apply to various of our personal efforts and concerns?

There is the great blessing of wisdom, of knowledge, even hidden treasures of knowledge. We are promised that ours shall be a delightsome land if we will walk in obedience to this law. I can interpret the word *land* as people, that those who walk in obedience shall be a delightsome people. What a marvelous condition to be a delightsome people whom others would describe as blessed!

We hear some these days who say that because of economic pressures they cannot afford to pay their tithing. I recall an experience I had as a stake president some years ago. A man whom I knew came to get his temple recommend signed. I questioned him in the usual way and asked, among other things, whether he was paying an honest tithing. He candidly replied that he was not, that he could not afford to because of his many debts. I felt impressed to tell him that he would not pay his debts until he paid his tithing.

He went along for a year or two in his normal way, and then made a decision. He talked about it some time later and he said: "What you told me has proved to be true. I felt I could not pay my tithing because of my debts. I discovered that no matter how hard I tried, somehow I could not manage to reduce my debt. Finally my wife and I sat down together and talked about it and concluded we would try the promise of the Lord. We have done so. And somehow in a way we can't quite understand, the Lord has blessed us. We have not missed that which we have given to him, and for the first time in many years we are reducing our debt. We have come to the wisdom of budgeting our expenditures and of determining where our funds have been going. Because we now have a higher objective, we are able to curtail some of our appetites and desires. And above all of this, we feel we can now go to the house of the Lord with clear consciences as those deserving of this wonderful blessing."

Live honestly with the Lord

With all my heart, my brethren, I plead with the Latter-day Saints to live honestly with the Lord in the payment of tithes and offerings. I plead with you young men who are with us tonight to establish this habit while you are still young and to resolve to continue with it all the days of your lives. I plead with you who are Church

officers to plead with the people for their benefit and blessing to increase their faithfulness in the payment of tithes and offerings.

There has been laid upon the Church a tremendous responsibility. Tithing is the source of income for the Church to carry forward its mandated activities. The need is always greater than the availability. God help us to be faithful in observing this great principle which comes from him with his marvelous promise.

Calling stake presidents

While we are speaking of financial matters, I wish to touch on another thing. In the last little while I have received two letters, the import of which was to complain that eligibility to serve in responsible office in the Church is equated with financial success, that in order for one to qualify to serve as a bishop or stake president it is necessary to demonstrate a capacity to gather and husband wealth, and that men of modest means and humble vocations never seem to qualify.

If that is the perception, I am sorry, because it is a false perception. Out of the experience of nearly a quarter of a century in organizing and reorganizing scores of stakes, I can say that the financial worth of a man was the least of all considerations in selecting a stake president. One of the most loved and able presidents I know, in whose humble home I have stayed, is a carpenter by trade who earns his living with his tools. He presided over a stake in which lived many men of affluence who looked to him with love and respect as their leader.

Within the past month I have been with another stake president who is a carpenter who earns his living with his hands. He too is deeply loved and respected as the spiritual leader of his people.

The stake president of course must be the spiritual anchor. He also must be able to manage the complex

affairs of the stake, and therefore he must have administrative ability or at least the capacity to learn. On occasion, he stands as a judge of the people and must be a man of wisdom and discernment. But wealth and financial success are not criteria for Church service. I think I speak for all of my brethren when I say that in selecting a man to preside over a stake of Zion there is much of prayer with much of seeking the will of the Lord, and only when that will is recognized is action taken.

It is with us as it was with Samuel when he was sent to find a successor to Saul. When the first of Jesse's sons passed by, a fine-looking man, Samuel was favorably impressed.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature [or I might add parenthetically, on his financial statement]; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Nominating bishops

I am confident that it is so, likewise, with stake presidents in nominating men to serve as bishops, and with others in the selection of various Church officers. If a chosen individual happens to be a man of substance honestly gained, so be it. He may then have more time and more resources to give to the work, and the work may be blessed by his superior management skills. But this will not be the reason for his selection. Personal worthiness is the key to fitness for office in the kingdom of God.

"We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof." (A of F 1:5.)

It must always be so in this, the work of the Lord.

Influence of good reading

Now may I mention another matter. The older I grow, the more thankful I feel to my parents in providing for us, in the home in which we were reared, good things to read. We had a library in that home with more than a thousand volumes. In those days, of course, we had no television, and radio was not even available during most of those earlier years. I do not wish to convey the idea that as children we read extensively in our father's books. But they provided an environment. We saw our father and mother read, and they read to us. It did something of an indefinable nature. It gave us a familiarity with good books. We felt at home and at ease with them. They were not strangers to us. They were as friends, willing to give to us if we were willing to make a little effort.

In addition to such books we had the Church magazines. Our parents read them and read to us from them.

We likewise had the *Deseret News* in our home. This was long before publication of the *Church News*. We read the newspaper and felt a certain kinship with it.

As I look back upon my high school and university days, I am amazed that we had so little exposure to what we call today pornography and obscenity. Perhaps ours was a sheltered society, but it was a wonderful environment in which to grow.

Unfortunately, we live now in a sex-saturated society. Pornography comes at us from all sides: in the theater, in books and magazines, in newspaper advertising, in television in its various forms, and in some instances from radio.

There is no way to blank it out entirely. But we can do something to offset its corrosive influence. We can expose our children to good reading. Let them grow with good books and good Church magazines around them. Have handy the weekly *Church News*, which will bring to them the feeling that they belong to a great, viable,

vital organization that moves across the world, affecting the lives of men and women for good in many lands.

Years ago I read that Emerson was once asked which one of all the books he had read had most affected his life. His response was that he could no more remember the books he had read than he could remember the meals he had eaten, but they had made him. All of us are the products of the elements to which we are exposed. We can give direction to those elements and thereby improve the result. I pray that we shall make an effort to improve the environment in which we and our children live.

Prepare for missionary service

Now, I'd like to say in conclusion a few words to the young men who are here. I do not know how many of you heard Elder LeGrand Richards speak this afternoon. President Lee once referred to Elder Richards as the marvelous work and a wonder. He is now past ninety-six years of age. His feet are giving him some trouble, but there is nothing wrong with his head. Without notes or manuscripts of any kind, he stood before us. He quoted scripture. He recounted experiences. He made us laugh as he talked of his missionary days. He made us pray that each of us might become more powerful in our advocacy of the word of the Lord.

Yesterday we announced a reduction in the term of missionary service for young men from twenty-four months to eighteen months. That means that all young men who go out now will have a twenty-five percent discount in the time they give to the work. And it means that the Lord's work will have to bear the cost of that discount. There are only two ways that it can be made up. First, if each missionary will go out better prepared to be effective in his work—much more effective. And secondly, that more of you young men go on missions.

As I listened to Elder Richards this afternoon, I said to myself, "His tremendous enthusiasm, his powerful knowledge of the scripture, his capacity to reason with great persuasion are the sweet fruits of his missionary life." I want to say to you young boys and young men, prepare for that service. Save money for that purpose. Save it in a secure way so that it will be available when you need it.

Study a foreign language if you have opportunity to do so. You may never be called to a land where that language is spoken, but the study will have given you a better understanding of your own tongue or of another tongue you may be asked to acquire.

Take advantage of every opportunity to enlarge your understanding of the gospel. Make the effort to participate in seminary and institute programs.

The Lord's work needs the very best you are capable of providing. Now is the time to prepare for that service. Keep yourselves clean as those worthy to represent the Lord before the world. That means no alcohol, no tobacco, no drugs, no immorality or anything approaching that.

God bless you, my brethren of the priesthood, with faith and testimony and a love for him and his great and sacred work. You know it is true, and I know it is true, and together we so testify in the name of Jesus Christ, amen.

President Hinckley

It will now be our pleasure to listen to President Marion G. Romney, Second Counselor in the First Presidency, who will be our concluding speaker.

Before President Romney speaks, we note that the nationwide CBS Radio Tabernacle Choir broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

As you leave this priesthood

meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in your driving.

The beautiful music for this priesthood session has been furnished by the combined priesthood choir from the American Fork, Alpine, and Timpanogos Utah regions. We are grateful to you dedicated men for your inspiring music and express sincere

thanks for the great service you have given here tonight.

Following President Romney's address, the choir will close this meeting with "Guide Us, O Thou Great Jehovah," following which Elder James M. Paramore, a member of the First Quorum of the Seventy, will offer the benediction.

President Marion G. Romney

Brethren, I came to the conclusion after studying for some time on the matter that priesthood is power. As I speak tonight I desire to remind us of the importance of magnifying our callings in the priesthood. (See D&C 84:33.)

Priesthood is power

By reason of our ordination to the priesthood, we are the most honored of all men. By the same token, we are charged with the greatest responsibility. We should diligently try—through prayer, study, and the faithful performance of our priesthood duties—to learn all we can about the priesthood. Even so, we will not be able, in mortal life, to fully comprehend it. We can, however, understand that priesthood is power—the power of God. By means of the priesthood he exercises, God the Father brings into existence and governs all of his creations. President Brigham Young said that "the Priesthood of the Son of God . . . is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence." (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, p. 130.)

Jesus used power of priesthood

Jesus gave us demonstration after demonstration of the power of the priesthood. In his first recorded miracle, he turned water into wine. (See John 2:1-11.)

Matthew tells us that as Jesus slept on a ship a great tempest covered the vessel with waves. So concerned were his disciples that they came to him, saying, "Lord, save us: [or] we perish. . . ."

"Then he arose, and rebuked the winds and the sea; and there was a great calm.

"[And] the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (Matt. 8:25-27.)

On another occasion, with "but five loaves, and two fishes" Jesus fed the multitude:

"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

"And they that had eaten were about five thousand men, beside women and children." (Matt. 14:17, 19-21.)

By the power of the priesthood Jesus gave sight to the blind, hearing to the deaf, strength to the lame, and healed all manner of diseases. He raised from the dead the son of the widow of Nain. (See Luke 7:11-15.) He even resurrected himself by the power of the priesthood.

He and his Father exercise the

power of the priesthood directly at their own pleasure and in their own right. When Jesus summoned Lazarus from the tomb, he simply "cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth." (John 11:43-44.)

Exercise priesthood within the Lord's limits

We mortals, in exercising the priesthood, do not do so in our own right as Jesus did. The priesthood we hold is a delegated power. We can only exercise it within the limits the Lord has set, upon the conditions he has specified, and in his name. But we can do many of the works which he did if we fully magnify our callings.

To his Apostles, in his great and final discourse delivered following the Last Supper and just before they went to Gethsemane, he said:

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14:11.)

Well, the priesthood, as I have come to understand it through studying, is power. It's the power that God used in the Creation. It is the power that he used to feed the people

in the days of Moses. It is a power which we can exercise by means of our priesthood if we have the faith and learn to follow the inspiration of heaven. (Brother McConkie gave a fine discourse on this subject earlier tonight, as you remember.)

It is a power that we can exercise in our callings in the Church if we will be humble and study, and live worthy of the holy priesthood and be guided by the influence of the Lord in our administrations and our other work that we are called to do.

I pray that we will all magnify our priesthood by living the gospel, so that we can use that power for furthering the work of the Church and for perfecting our lives on our way to the great hereafter, I humbly pray, and bear my testimony, in the name of Jesus Christ, amen.

The combined priesthood choir sang "Guide Us, O Thou Great Jehovah."

Elder James M. Paramore offered the benediction.

SECOND DAY MORNING MEETING

FOURTH SESSION

The fourth session of the general conference commenced at 10:00 A.M. on Sunday, April 4, 1982. President Marion G. Romney, Second Counselor in the First Presidency, conducted this session.

The Tabernacle Choir provided the music for this session with Jerold Ottley directing and John Longhurst at the organ.

Prior to the opening of the session, the Choir sang "God of Our Fathers, We Come unto Thee" without announcement.

President Romney made the following remarks:

President Marion G. Romney

We welcome all who are present this morning in the Salt Lake Tabernacle on Temple Square in this fourth

session of the 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

We also acknowledge those tuned to this conference by radio and television and those who are seated in the overflow congregation in the Salt Palace where Elders Robert E. Wells and Ted E. Brewerton preside.

We acknowledge the presence this morning of government, education, and civic leaders, and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir under the direction of Jerold Ottley and Donald Ripplinger with John Longhurst at the organ is providing the music for this session. The Choir opened these services by singing "God of Our Fathers, We Come unto Thee," and will now sing "For the Beauty of the Earth,"

following which Elder Loren C. Dunn, a member of the First Quorum of the Seventy, will offer the invocation.

The Choir sang "For the Beauty of the Earth."

Elder Loren C. Dunn offered the invocation.

The Choir sang "Prayer Is the Soul's Sincere Desire" without announcement.

President Romney

The Tabernacle Choir has sung "Prayer Is the Soul's Sincere Desire."

It will now be our privilege to hear from President Gordon B. Hinckley, Counselor in the First Presidency.

President Gordon B. Hinckley

As you have heard, earlier this week the membership of the Church reached five million. This is a significant milestone. It is an occasion for quiet gratitude, but also for sober reflection. Those who laid the foundation of this work must greatly rejoice.

God gave faith, strength, and courage

And those of their generation who with bitterness predicted that it would fade and die must, if they are in any position to know, look with wonder and frustration at what God has wrought. For this is his work, and he has brought it to its present strength through his miraculous power. He it was who opened it in this dispensation of time. In that process he used as his instrument a boy whose mind was clean and unencumbered, into which

could be infused the instruction of divine beings and the revelation that comes through the Holy Spirit.

It was God who planted in the hearts of men and women the faith to see a chosen prophet in the young man Joseph Smith. It was the Spirit of God that opened their eyes to the miracle of this remarkable Book of Mormon, which was brought forth as a voice speaking from the dust in testimony that Jesus is the Christ. (See 2 Ne. 33:13.)

He it was who gave strength and courage when the very powers of hell were marshaled against the infant Church and against those few who comprised its membership. Thanks be to him, those days are behind us. Gone are the terrors of forced winter marches, of burning homes and desecrated temples, of unmarked prairie graves and sobbings in the night of those

bereft and lonely.

We walk today in the sunlight of goodwill. The Church is widely respected and honored. The virtue of our people and the integrity of our efforts have come to be recognized and appreciated.

Our challenge and responsibility

Let us be grateful. But let us not be boastful. Let us rather be thankful and humble, as becomes those who are the beneficiaries of such rich blessings from the Almighty.

This is a time to ask ourselves whether, although we have grown in numbers and strength, we are any nearer perfection in the virtue of our individual lives. The milestone of five million members has real significance only to the degree that we as a people bring the gospel into our lives and demonstrate its fruits in our actions. The Lord has reminded us in no uncertain terms that "of him unto whom much is given much is required." (D&C 82:3.)

As we go forward we must never be distracted from the great and compelling triad of responsibility laid upon the Church to, first, carry the gospel of Jesus Christ to the people of the earth; second, to implement that gospel in the lives of the membership of the Church; and, third, to extend through vicarious work its blessings to those who have passed beyond the veil of death. Our mission is "as broad as eternity and as deep as the love of God." Adherence to that mission has brought us to this significant milestone, and this must be only a milestone and not a summit.

The Lord set the parameters of this work when he declared, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

This is our great challenge and our responsibility.

I have no doubt whatever that this

work will continue to grow in magnitude. I am confident that its progress will be enhanced if our people will live the gospel with faithfulness and devotion. In harmony with that observation I should like to suggest five imperatives for our observance.

Hold fast to the doctrine

The first: We must hold fast to the doctrine.

The gospel for me is not complex. It is a beautiful and simple pattern, a constant source of strength, a wellspring of faith. The keystone of that doctrine is that God is our Eternal Father and Jesus is the Christ, our living Redeemer. We are sons and daughters of God. He loves us and invites us to love him, showing that love through service to others of his children. His Beloved Son is our Savior, who gave his life on the cross of Calvary as a vicarious sacrifice for the sins of mankind. By the power of his divine Sonship he rose from the grave, becoming "the firstfruits of them that slept" (1 Cor. 15:20), assuring for all a resurrection from the dead and inviting each of us to partake of eternal life according to our obedience to his laws and commandments.

They, that is, the Father and the Son, appeared to the boy Joseph Smith in a most glorious and wonderful manifestation to open this, the dispensation of the fulness of times. (See D&C 112:30.) All of the elements of previous bestowals of divine teaching and authority are now brought together through restoration in a final and everlasting dispensation.

God has not left us in ignorance to walk in darkness. His word, spoken both anciently and in our generation, is available to all to read, to ponder, and to accept. There are many books among us and many preachers, and I find virtue in the words of all. But the truest source of divine wisdom is the word of the Lord in these sacred vol-

umes, the standard works of the Church. Here is found the doctrine to which we must hold fast if this work is to roll forth to its divinely charted destiny.

Implement doctrine

My second imperative: We must implement that doctrine more fully in our lives.

The most persuasive gospel tract is the exemplary life of a faithful Latter-day Saint. We live in a time when the pressures of life make it so easy and so tempting, in fulfillment of the words of Nephi, to commit "a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; . . . turn aside the just for a thing of naught and revile against that which is good." (2 Ne. 28:8, 16.)

Said the Savior while speaking on the mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

If we as a people will walk with integrity, will be honest and moral in our actions, will put into our lives the simple and basic and wonderful principle of the Golden Rule, others will be led to inquire and learn. We shall become as a city set upon a hill whose light cannot be hid. (See Matt. 5:14.) We shall witness an ever-growing fulfillment of the promise of Isaiah: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.)

Cultivate love and charity

My third imperative: We must work more diligently to cultivate a spirit of love and charity in our homes.

The homes of our people have been great homes where there has been love, a spirit of sacrifice, an attitude of

respect for one another. There will be need for greater emphasis of these qualities in the future. Selfishness is the canker that drives out peace and love. Selfishness is the root on which grow argument, anger, disrespect, infidelity, and divorce.

Later this month we shall dedicate a beautiful new building on the Brigham Young University campus to the memory of a woman, Caroline Hemenway Harman. You probably have never heard of her. I would like to tell you briefly her story.

At the age of twenty-two Caroline married George Harman. They had seven children, one of whom died in infancy. Then, at the age of thirty-nine, her husband passed away and she was left a widow.

Her sister, Grace, had married her husband's brother, David. In 1919, during the terrible influenza epidemic, David was seriously stricken, and then his wife, Grace, became ill. Caroline cared for them and their children as well as her own. In the midst of these afflictions, Grace gave birth to a son, and then she died within a few hours. Caroline took the tiny infant to her own home and there nurtured it and saved the child's life. Three weeks later her own daughter, Annie, passed away.

By now Caroline had lost two of her own children, her husband, and her sister. The strain was too much. She collapsed. She came out of that collapse with a serious case of diabetes. But she did not slow down. She continued to care for her sister's baby; and her brother-in-law, the child's father, came each day to see the little boy. David Harman and Caroline were later married, and there were now thirteen children in their home.

Then five years later David suffered a catastrophe that tried to the very depths those who agonized with him. On one occasion he used a strong disinfectant in preparing seed for planting. This got on his body, and the effects were disastrous. The skin and

flesh sloughed off his bones. His tongue and teeth dropped out. The caustic solution literally ate him alive.

Caroline nursed him in this terrible illness, and when he died she was left with five of her own and eight of her sister's children, and a farm of 280 acres where she and the children plowed, sowed, irrigated, and harvested to bring in enough to provide for their needs. At this time she also was Relief Society president, a position she held for eighteen years.

While caring for her large family and in extending the hand of charity to others, she would bake eight loaves of bread a day and wash forty loads of clothes a week. She canned fruits and vegetables by the ton, and cared for a thousand laying hens to provide a little cash. Self-reliance was her standard. Idleness she regarded as sin. She cared for her own and reached out to others in a spirit of kindness that would permit no one of whom she was aware to go hungry, unclothed, or cold.

She later married Eugene Robison, who, not long afterward, suffered a stroke. For five years until his death she nursed him and cared for him in all his needs.

Finally, exhausted, her body racked by the effects of diabetes, she passed away at the age of sixty-seven. The habits of industry and hard work which she instilled in her children rewarded their efforts through the years. Her sister's tiny baby, whom she nurtured from the hour of his birth, together with his brothers and sisters, all acting out of a sense of love and gratitude, have given to the university a substantial bequest to make possible the beautiful building which will carry her name.

It is well to remember men and women who have made outstanding contributions in terms of science, education, business, and the arts. Their examples can motivate all of us to higher endeavor. How appropriate also that there should be remembered with a beautiful and useful structure on the

campus of a great university a woman, a mother, largely unknown and unsung, who held together, nurtured, loved, and reared to useful maturity two large families, and all of this in an environment of grinding adversity.

Her case is not unique except in a few particulars. It is, as a matter of fact, somewhat characteristic of the great families of the early days of the Church who worked together, through sunshine and storm, to break the wilderness, to educate children and teach them the refining arts and useful skills.

The circumstances of our society have changed somewhat. We have become largely an urban people. But this only emphasizes the need for additional effort in cultivating, in the coming years, family spirit, family appreciation, and family love.

Strengthen and sustain

My fourth imperative: We must continue even with greater effectiveness to strengthen and sustain one another.

The Lord has admonished us: "Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings." (D&C 108:7.)

We live in a society that feeds on criticism. Faultfinding is the substance of columnists and commentators, and there is too much of this among our own people. It is so easy to find fault, and to resist doing so requires much of discipline. But if as a people we will build and sustain one another, the Lord will bless us with the strength to weather every storm and continue to move forward through every adversity. The enemy of truth would divide us and cultivate within us attitudes of criticism which, if permitted to prevail, will only deter us in the pursuit of our great divinely given goal. We cannot afford to permit it to happen. We must close ranks and march shoulder to shoulder, the strong helping the weak, those with much

assisting those with little. No power on earth can stop this work if we shall so conduct ourselves.

Move forward with faith

My fifth imperative flows from the last, and it is that we move forward with faith. Said the Lord to his Saints in a more difficult day: "Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

"Look unto me in every thought; doubt not, fear not." (D&C 6:34, 36.)

I urge you to see the big picture and cease worrying about the little blemishes. Abraham Lincoln was a gangling figure of a man, with a long and craggy face. There were many who looked only at the imperfections of his countenance. There were others who joked over the way he walked, and kept their eyes so low that they never saw the true greatness of the man. That enlarged view came only to those who saw the whole character—body, mind, and spirit—as he stood at the head of a divided nation in its darkest hour, lacing it together "with malice toward none, with charity for all, with firmness in the right as God" gave him to see the right. (Second Inaugural Address.)

Of course, there are aberrations in our history. There are blemishes to be found, if searched for, in the lives of all men, including our leaders past and present. But these are only incidental to the magnitude of their service and to the greatness of their contributions.

Keep before you the big picture, for this cause is as large as all mankind and as broad as all eternity. This is the church and kingdom of God. It requires the strength, the loyalty, the faith of all if it is to roll forward to bless the lives of our Father's children over the earth.

Five million—a milestone, not a summit

In reaching a membership of five million, we have reached a milestone. It must not be a summit. A far, far greater future lies ahead. Let us go forward. If we will hold fast to the doctrine, if we will live with integrity, if we will cultivate love and charity in our homes, if we will build and sustain one another and move forward with faith, the Almighty, whose church this is, will bless us and his glorious work. There is so much to do. Great sacrifice was made in the past to bring us to this level of growth. Lives were forfeited, and those not a few. We are not asked to give up our lives, and actually very little of our comfort. But we are expected to give of our loyalty, our devotion, our hearts, minds, might, and strength to the on-rolling of this, the Lord's work. (See D&C 59:5.) God help us to be faithful, as those before us have been faithful, as we walk toward the light of an even brighter and more significant day, I humbly pray in the name of Jesus Christ, amen.

The Choir sang "O Brother Man!" without announcement.

President Romney

We have heard from President Gordon B. Hinckley, Counselor in the First Presidency, followed by the Tabernacle Choir singing "O Brother Man!"

We shall now be pleased to hear from Elder James E. Faust, a member of the Council of the Twelve Apostles.

Elder James E. Faust

I should like to emphasize today three important elements of integrity—dealing justly with oneself, dealing justly with others, and recognizing the law of the harvest. I apologize for my directness. I do not wish to offend. I wish only to be understood.

Honor and integrity

The dictionary defines *integrity* as a firm adherence to a code of moral values (see *Webster's New Collegiate Dictionary*). It connotes soundness and incorruptibility. It is the mother of many virtues. It begins when we deal justly with ourselves.

Walter Spat, the first stake president in South America, for many years has owned a furniture factory in Sao Paulo, Brazil. The delicately hand-carved roses, figures, and designs in the beautiful woods make his furniture as lovely as I have ever seen. Every piece is exquisite. Every creation is a masterpiece. One day my Ruth and I were in the entrance of his factory when a beautiful, newly made piece of furniture was carried in from the factory for showing. The grain of the wood flowed beautifully, and the finish was perfection. But to President Spat the hardware did not seem up to standard. Without hesitation, he took a screwdriver and a pair of pliers and pulled off all the hardware. His only remark was, "That is not my work." President Spat seems incapable of making a piece of furniture which is not as near perfect as it can be. His work reflects his honor and integrity.

Ralph Waldo Emerson stated: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do[es] not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun." (*Conduct of Life*, in *The Complete Writings of Ralph Waldo Emerson*,

New York: William H. Wise and Co., 1929, p. 585.)

A vow binds the soul

Integrity is the value we set on ourselves. It is a fulfillment of the duty we owe ourselves. An honorable man or woman will personally commit to live up to certain self-imposed expectations. They need no outside check or control. They are honorable in their inner core.

Where does the soul play its part best? Is it in outward show? Or is it within, where no mortal eyes can penetrate and where we have an inner defense against the tragedies of life?

Integrity is the light that shines from a disciplined conscience. It is the strength of duty within us. Moses gave the following counsel: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." (Num. 30:2.)

The power of keeping an oath was manifested by Nephi, who held Zoram, the frightened servant of Laban, to keep him from fleeing. Dr. Hugh Nibley has written:

"Nephi, a powerful fellow, held the terrified Zoram in a vise-like grip long enough to swear a solemn oath in his ear, 'as the Lord liveth, and as I live' (1 Ne. 4:32), that he would not harm him if he would listen. Zoram immediately relaxed, and Nephi swore another oath to him that he would be a free man if he would join the party. . . .

" . . . As soon as Zoram 'made an oath unto us that he would tarry with us from that time forth . . . our fears did cease concerning him.' (1 Ne. 4:35, 37)." (*An Approach to the Book of Mormon*, 2nd ed., Salt Lake City: Deseret Book Co., 1976, pp. 103-4.)

Shoot, and be damned

Being true to oneself at times requires extraordinary strength and courage. For instance, in the early days of the Church it was very unpopular, even dangerous, to uphold Joseph Smith as a prophet of God. Lyman Wight was one of those imprisoned by the leaders of a mob in 1839.

General Wilson advised Brother Wight, "We do not wish to hurt you nor kill you," and then following an oath said, "but we have one thing against you, and that is, you are too friendly to Joe Smith. . . . Wight, you know all about his character."

Brother Wight said, "I do, sir."

"Will you swear all you know concerning him?" said Wilson.

Brother Wight then told Wilson he "believed . . . Joseph Smith to be the most philanthropic man he ever saw, and possessed of the most pure . . . principles—a friend to mankind, a maker of peace."

Wilson then observed, "Wight, I fear your life is in danger, for there is no end to the prejudice against Joe Smith."

"Kill and be damned, sir," was Brother Wight's answer.

Returning later that night, Wilson told Lyman Wight: "I regret to tell you your die is cast; your doom is fixed; you are sentenced to be shot tomorrow morning on the public square in Far West, at eight o'clock."

Brother Wight answered, "Shoot, and be damned."

The decree of execution of the prisoners was revoked the next morning. (See *History of the Church*, 3:446-47.)

Dealing justly with others

Dealing justly with oneself lays a foundation for dealing justly with others. During World War II, I came home on leave early one September. It was time to put peaches in bottles to preserve them for winter. My beloved mother-in-law called an old friend,

George B. Andrus, of Holladay in this valley. The conversation on the telephone was brief: "George, do you have any peaches for sale?" mother asked.

Patriarch Andrus answered, "I have a few, but they are not very good."

I volunteered to drive Mother Wright to pick up the peaches. When we arrived she said, "George, where are your peaches?"

Brother Andrus opened his garage door, and I saw bushel baskets filled with large golden fruit with red kisses from sun ripening. Each basket was filled so full that when I lifted them into the trunk of the car some of the luscious peaches on top of the piled basket rolled off and bruised. Brother Andrus immediately replaced them with other perfect fruit.

On the way home I said to Mother Wright, "What did he mean when he said his fruit was not very good?"

She answered, "If you knew George Andrus, you would know that any fruit he would put on the market would be good and that he would give more than full value."

I wondered what the fruit would have been like if George had said it was good. Brother Andrus's self-imposed expectations led him to go beyond what we expected of him in his dealings with us.

Natural, inherent integrity is manifested almost every hour of every day of our lives. Those who unjustly profit at the expense of others may gain a fortune, but they forfeit something more important, which is their own integrity. Taking advantage of others is a counterfeit form of true success and honor.

Performance of duty

Those who have children and are involved in doing something less than they should may be involved in a double evil, for in addition to the inherent wrong they commit, they also teach another generation to do wrong.

There seems to be an immutable law that children may take license from what their parents do and expand upon it, confirming the old adage that the chickens not only come home to roost, but they bring their chicks with them.

Performance of duty, regardless of the sacrifice involved, is a part of dealing justly with oneself and others. Early in the history of this valley Joseph W. McMurrin was placed in charge of guarding some of the leaders of the Church. At a meeting in Social Hall in Salt Lake City, an intruder under a claim of authority tried to enter the hall; and Joseph W. McMurrin, being true to his trust to guard the servants of the Lord, restrained him from going through the door. President Heber J. Grant relates that the intruder "finally got his hand loose and took his pistol and, pressing it against Brother McMurrin's body, fired two bullets . . . through his vitals. Those bullets lodged just under the skin in his back. He was attended by Dr. Joseph Benedict who told Joseph W. McMurrin that no man could live after two bullets had passed through his vitals, and then added: 'If you wish to make a dying statement you should do so immediately.'

"I went with John Henry Smith to Brother McMurrin's home and saw where the flesh was burned away around those terrible gaping wounds. I saw where the bullets had gone clear through him. I heard John Henry Smith say, 'By the authority of the Priesthood of the living God which we hold, and in the name of the Lord, Jesus Christ, we say that you shall be made absolutely whole, and that there shall be no physical weakness left upon your body because of these terrible wounds that you have received while guarding the servants of the living God.'"

On November 21, 1931, President Grant concluded, "Joseph W. McMurrin is alive and well, and has never had any physical weakness because of those terrible wounds."

(*Gospel Standards*, Salt Lake City: Improvement Era, 1969, pp. 310-11.)

We reap that which we sow

It is difficult to be just with oneself and others unless we recognize the law of the harvest. We reap that which we sow. Latter-day Saints have long been taught to live by the virtues of independence, industry, thrift, and self-reliance. Working for what we receive is a cardinal, timeless principle of self-respect. The whole world admires success. But how each of us defines success and how we seek it is crucial to our happiness.

The fruits of industry and thrift may appropriately be put into sound investments. A good solid investment can equal years of toil, and there is some risk in all we do. But investments that are highly speculative and promoted with unsound, vague promises of inordinate return should be viewed very carefully. The leaders of the Church have long warned against speculation.

Brigham Young said, "If the Lord ever revealed anything to me, he has shown me that the Elders of Israel must let speculation alone and attend to the duties of their calling." (*Journal of Discourses*, 8:179.)

In our time President Nathan Eldon Tanner has said:

"Investment debt should be fully secured so as not to encumber a family's security. Don't invest in speculative ventures. The spirit of speculation can become intoxicating. Many fortunes have been wiped out by the uncontrolled appetite to accumulate more and more. Let us learn from the sorrows of the past and avoid enslaving our time, energy, and general health to a gluttonous appetite to acquire increased material goods." (In Conference Report, Oct. 1979, p. 120; also in *ENSIGN*, Nov. 1979, p. 82.)

What is success? Is it money? Is it achievement? Is it fame? Is it position? Is it dominion? The prophet Micah

defined success as follows: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.)

The prophet Ezekiel also gave a formula for success:

"But if a man be just, and do that which is lawful and right, . . .

"And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; . . .

"Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." (Ezek. 18:5, 7, 9.)

The Lord appeared to the great Solomon in a dream and said, "Ask what I shall give thee." (1 Kings 3:5.) Solomon replied, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." (1 Kings 3:9.) The Lord was pleased because Solomon had not asked for success as the world defines it.

A place for mercy

Complete and constant integrity is a great law of human conduct. There need to be some absolutes in life. There are some things that should not ever be done, some lines that should never be crossed, vows that should never be broken, words that should never be spoken, and thoughts that should never be entertained.

Yet there is a place for mercy, for equity, and for forgiveness. Even the stalwart Peter, the chief Apostle, was forgiven for a moment of weakness. Luke records:

"Then took they [the Lord], and led him, and brought him into the high priest's house. And Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were

set down together, Peter sat down among them.

"But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

"And he denied him, saying, Woman, I know him not.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

"And Peter went out, and wept bitterly." (Luke 22:54-62.)

I believe this incident strengthened Peter's commitment. He was never to be weak again. The resolve borne of that disappointment in his own temporary weakness tempered his metal into the hardest steel. He proved his devotion every day of his life thereafter, and in his death. So it can be with all of us. When we have been less than we ought to be and have fallen below our own standards, we can have newfound resolve and strength by forsaking our weakness.

God help us to be honest and true. May we always be thoroughly dependable, standing firm and upright though others may fail, and be fearless, constant, and just. May we say with the much-tested Job: "Till I die I will not remove mine integrity from me." (Job 27:5.)

I leave my testimony that dealing justly with oneself and others, and observing the law of the harvest, is a part of the inner peace of the sweet gospel of the Lord Jesus, of whose divinity as the risen Christ I testify in his holy name, amen.

The Choir sang "We Ever Pray for Thee" without announcement.

The Choir sang "Lord of the Hills."

The Choir and congregation sang "High on the Mountain Top."

President Romney

We have just listened to Elder James E. Faust, a member of the Council of the Twelve Apostles, followed by the Choir singing "We Ever Pray for Thee."

The Choir will continue by singing "Lord of the Hills," after which the Choir and congregation will join in singing "High on the Mountain Top."

President Romney

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this fourth session of the 152nd Annual General Conference of the Church.

Elder John H. Groberg, a member of the First Quorum of the Seventy, will now address us.

Elder John H. Groberg

My dear brothers and sisters, I ask for your faith and prayers as we consider a vitally important key to our happiness and success in life. I speak this morning on the importance and power of family prayer.

Pray in your families

Our Father in Heaven wants us to have strong, loving families. One of the great helps he has given us to achieve this is family prayer.

All of us, single or married, are eternally part of some family—some way, somewhere, somehow—and much of our joy in life comes as we correctly recognize and properly develop those family relationships. We come to this earth charged with a mission: to learn to love and serve one another. To best help us accomplish this, God has placed us in families, for he knows that is where we can best learn to overcome selfishness and pride and to sacrifice for others and to make happiness and helpfulness and humility and love the very essence of our character.

We learn that friends and neighbors come and go but family is forever, and as we learn this, we find that we are eternally our brother's keeper and we begin to realize how much help we need. How we should thank God for the opportunity of family prayer!

Listen to the admonition of the Savior in Third Nephi: "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:21.)

Unifying families

Can you detect that if we do not pray in our families always they may not be blessed—or at least not so fully? If we truly love our families we will constantly pray for them and with them. I know of no single activity that has more potential for unifying our families and bringing more love and divine direction into our homes than consistent, fervent family prayer.

Think of the power for good as you gather your family together and thank God for all of his blessings.

Think of the eternal significance of daily thanking him for each member of your family and asking him to guide and bless and protect each one. Think of the strength that will come to your family as, daily, one member or another pours out his or her soul in love to God for other family members.

Of course, our prayers must be more than words, for as President Marion G. Romney has so clearly stated, "The efficacy of our prayers depends on how we care for one another." (ENSIGN, Nov. 1980, p. 93.) Family prayer is fully effective, then, only as we rise from our knees and, with increased love and understanding, take better care of each other.

Regular family prayer

We all want more love and unity in our families. We all need more help with some who may be wayward or in special need. We all desire more assurance of divine guidance and direction.

I promise you that as you consistently and fervently pray as a family, and as each member takes his or her turn and sincerely prays for others, impressions will come as to what you individually should do to help others. Thus, you can, in family prayer, receive personal and family revelation as to how to love and serve one another.

Now, Satan will do everything he can to keep us from family prayer, or at least to see that our prayers are only intermittent and mechanical and without sincerity. In Daniel's day, Satan influenced evil men to pass laws against praying. In our day, Satan's efforts seem a little more subtle (although he is trying a little of that law business, too).

But remember, the greatest schools on earth are individual homes. Yet how many homes voluntarily give up family prayer by allowing other less important things to take priority.

If Satan can get us thinking that our children are too young or too old,

or if he can get us angry with one another or preoccupied with TV programs or over-crowded schedules or caught up in some other aspect of the press of modern life so that we do not have family prayer, he has effectively won on that point—even though many of the other things we do may be good in and of themselves.

Satan doesn't care how he stops us—just so he stops us. Ask yourself: How many times did you have family prayer this last week? Who is winning in your home? What's the score? Don't let the evil one win. You can overcome him with God's help.

I appeal with all the fervor of my soul to every family in the Church, every family in the nation, every family in the world, to organize your priorities so that God is first in your lives and to show this by having regular family prayer. There may be extenuating circumstances occasionally; but as a rule, we should have family prayer every morning and every evening.

Power in family prayer

Oh, if we would do this, if we would show our families and our God on a regular basis how much we love them, how much we appreciate them, how much we need their help, and how much we rely on His protection, one of the greatest changes for good to ever take place in the Church, in the nation, and in the world would occur. Don't let anything stand in the way of consistent, fervent family prayer! Think of what you teach by having family prayer. Then think of what you teach by not having family prayer.

I testify to you that there is real power in family prayer. I testify that families can be brought together and can help and strengthen one another through family prayer.

Missionary in Tonga

Let me illustrate this with an incident that happened some years ago.

As a young man I was called on a mission to Tonga. Through a series of unusual circumstances, such as ship strikes, and so forth, it took three months to get to Tonga from Salt Lake. As I was the only one assigned to Tonga at that time, much of the journey was made alone.

Finally, in Samoa, the mission president put me on a boat to Fiji and assured me that he would telegraph ahead, and when I arrived in Suva two elders would meet me and put me on a boat to Tonga.

Even though I had been in transit for two and a half months at that time, that several-day voyage to Suva seemed extra-filled with trepidation. How I looked forward to seeing those two missionaries!

The boat arrived in Suva early in the morning. I looked and looked, but could see no elders. An hour went by, then two, then three—still no elders. The captain kept telling me to get off the boat as they were leaving soon. I kept telling him that I would be met soon by two young men, but they didn't come.

Finally, noon arrived and the captain was ready to leave. "Get off," he said, "you only have a ticket to Suva. I'm leaving, and you're staying here."

With great fear I started down the gangplank only to be met by the immigration officials. "Let us see your visa, your onward ticket, and the money to keep you while here," they demanded.

I had no visa. I had no onward ticket. I had not sufficient money. But I assured them that two young men would be there right away with whatever was needed. How I prayed! But they didn't come.

"Back on the ship then," they insisted.

"Not on my ship," bellowed the captain.

I can remember standing in the middle of the gangplank, looking up at the folded arms and glaring eyes of the

stern captain, and then looking down at the equally determined faces and set jaws of the immigration men.

I looked at the ocean under the gangplank. I should have wondered how long I could tread water, but I was too scared to think of anything right then.

In the end, the captain proved to be the toughest; and amidst cursing and yelling and banging of bags, the gangplank went up, the ship departed, and I found myself in the not-too-friendly hands of the immigration officials.

There was a long discussion among them, most of it in a foreign tongue. Finally, one of the younger men, who seemed more friendly, came over and explained that for now I should move with my things into the "customs shed." That's where things go that aren't really allowed into the country until duty or tax is paid on them. He assured me that he, too, felt that the two young men I referred to would soon be along and everything would be fine.

The afternoon wore on. I tried several times to contact the missionaries every way I knew how, but to no avail. I know missionaries are supposed to be brave, but right then I was scared and tired and hungry.

The sun was getting low, and it seemed the lower it got in the sky the lower my spirits became. I knew I wasn't really in danger or in prison, but to one used to lots of freedom it seemed like it.

The pungent odor of curry and copra and drying fish and the myriad other sights and sounds and smells of an oily tropical wharf seemed so foreign to the cool, fresh smells of my Idaho home. I knew I was homesick. I wanted to cry, but I knew that wouldn't do any good.

Finally, the whirring of winches, the groaning of blocks and cables, the banging of cargo, and the sputtering of machines ceased. The dock workers began to leave, then the immigration

people, until just a few watchmen and supervisors were left. It was silent now. I don't know when I have felt more alone.

I tried to lie down on the dirty, uneven cement floor. I prayed to know what to do. There seemed to be no answer. I watched the last rays of sunlight as they broke through the clouds and blazed across the ocean and through the holes of the metal customs shed.

"How long will the light last?" I thought. Then I wondered, "What will happen when those last rays disappear and fold into the night?" (Have you ever wanted to just sort of close your eyes and disappear—or have things around you change?) "But, no, I must have hope. Things *must* turn out all right."

Once more, I closed my eyes in prayer, when suddenly I felt almost transported. I didn't see anything or hear anything, in a physical sense; but, in a more real way, I saw a family in far-off Idaho kneeling together in prayer; and I heard my mother, acting as mouth, say as clearly as anything can be heard, "And bless John on his mission."

Warmth of security

As that faithful family called down the powers of heaven to bless their missionary son in a way they could not physically do, I testify that the powers of heaven did come down, and they lifted me up and, in a spiritual way, allowed me, for a brief moment, to once again join that family circle in prayer. I was one with them. I was literally swallowed up in the love and concern of a faithful family and sensed for a moment what being taken into Abraham's bosom may be like. (See Luke 16:22.) I was given to understand also that there are other circles of love and concern unbounded by time or space to which we all belong and from which we can draw strength. God does not leave us entirely alone—ever!

Tears of joy flowed freely as I had restored to me the warmth of security, the light of love, and the strength of hope. And when I again felt the hard, uneven cement beneath me, there was no fear, no sorrow, no trepidation, only deep gratitude and certain assurance.

To conclude the incident, within a half hour I saw the young immigration man who had befriended me coming towards the shed with two young elders behind him. It seemed that on his way home he just happened to run into two young Americans with white shirts and ties and told them about one just like them down at the wharf. Apparently the telegram never arrived, but they followed him down to the shed, and soon all was straightened out, and within a few weeks I landed in Tonga and was ready to begin my mission.

Family prayers—top priority

Brothers and sisters, I testify that there is great power in loving, consistent, fervent family prayer. Don't deny your families this blessing. Don't allow the strength that comes from family prayer to slip away from you and your loved ones through neglect.

No matter what other inheritance you leave your family, give them the inheritance of knowing through experience that, forever, you will be praying for them and they for you.

Call your families together. Make your family prayers a top priority item. It may be awkward at first, if you aren't doing it now; and since Satan doesn't want you to do it at all, he will throw all sorts of excuses and roadblocks at you; but just proceed and be persistent, and I promise you great blessings.

Love and serve one another

Remember, all that we are commanded to do in this life is patterned after that of a better life. Do you think it a strange thought that maybe part of

the power of family prayer is in the fact that we are part of a heavenly family, that they are interested in us, and that by tying in with them some way we get hold of something much bigger than ourselves?

Think of the power of the thousands of prayers of parents and grandparents and back and back even to Jacob and Isaac and Abraham and beyond, all requesting essentially the same thing: "Bless my children. Bless my children. Bless my children." Can you hear it as it rolls and echoes throughout all eternity?

Let us all be part of that great power for good.

I testify that time and space are no barriers to these righteous influences, and no matter where we are or what our situation is—even in the depths of discouragement, far from our loved ones—we too can feel and be strengthened by those soul-stirring words, "and bless John or Jane or whomever on his or her mission," for indeed life is a mission. We are all here on assignment to learn to love and serve one another; and we can't do this as well as we should unless we have consistent, fervent family prayer.

I testify that God is our Father, that he lives and loves us, that he is the

giver of all good things. I testify that Jesus lives and loves us, that he is the Son of God, the Christ, the Savior of the world, the head of this, his church. I testify that as we pray to the Father, in his name, all things are possible.

May we all gather our families around us and consistently and fervently pray for one another and thus, in righteousness, feel the needs of others and then fill the needs of others, thereby fulfilling much of our mission in life, I do humbly pray in the name of Jesus Christ, amen.

The Choir sang "Come, We That Love the Lord" without announcement.

President Romney

We have just listened to Elder John H. Groberg, a member of the First Quorum of the Seventy, followed by the Tabernacle Choir singing "Come, We That Love the Lord."

We shall now hear from Elder L. Tom Perry, a member of the Council of the Twelve Apostles.

Elder L. Tom Perry

Interest in family

The assignment we were given for Saturday evening sessions of stake conference during the first half of 1982 was directed toward the theme "Let us go up to the mountain of the Lord, to the house of the God of Jacob." (Isa. 2:3.) The objective of these meetings has been to inspire the members to obtain their own temple blessings, attend the temple in behalf of their deceased relatives and others, complete their four-generation records, extend research on family lines, and

organize and strengthen the family organizations. The first instruction after the glorious First Vision to the Prophet Joseph Smith, in the act of restoring the gospel of Jesus Christ, was concerning the family unit. History records this account in the words of the Prophet:

"A messenger [was] sent from the presence of God to me, . . . that his name was Moroni; and God had a work for me to do. . . .

"After telling me these things, he commenced quoting the prophecies of the Old Testament. . . .

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (JS-H 1:30, 33, 36, 38-39.)

Preparation for these conference sessions each weekend has aroused my interest in my own progenitors. I was impressed with the phrase that unless families are united together and the hearts of children are turned to their fathers, the whole earth would utterly be wasted at the Savior's return.

My interest in my family has prompted us to hold a special family home evening each month with my children. They are invited to bring their families into our home. As a part of the lesson of each of these family home evenings, I have tried to tell them about one of their progenitors. The oldest in the line I can remember is my grandfather, Henry Morgan Perry. As I prepared to give a lesson on his life, I became very excited about his accomplishments.

Tribute to Henry Morgan Perry

My father once wrote this tribute to his father:

"Father was a conservative. He never went into debt. When we didn't have it, we went without. He never mortgaged the farm. He was very reluctant to impose anything on his homestead. I've often heard him say that the only people who had their financial heads above water were the ones who hadn't mortgaged their farms. He was a public-spirited man. I remember four important positions he held. First was justice of the peace; second, school trustee; third, a member of a bishopric; and fourth, his work on the Great Feeder Canal. He was a pioneer in the development of

irrigation in the fertile Snake River Valley."

Dad's account describes the tenderness with which grandfather taught his family. My father was one who desired an education and was earnestly seeking to get the best he could with the means available to him. When his father would see him struggling, he would give him fatherly lectures like, "My boy, be humble in your studies, and remember your prayers. Yes, and in your prayers, remember your studies."

Then dad tells of the time he became a little arrogant as he acquired a little knowledge. One day he challenged his father to a debate to be held after their church service. The subject was: "Resolved: That science has done more for the welfare of the human family than has religion."

The whole congregation stayed after to listen to the debate. Each speaker was allowed fifteen minutes with a rebuttal of three minutes. My father spoke first. He spoke of the progress science had made and how it had lifted up the standard of living of all. Then he stated how many failures religion had had in the past. Dad was a member of the debating society at school and was gifted in speech. He knew how to sway an audience. When he sat down, he thought he had convinced the people to throw away their Bibles and take up science.

Then grandfather got up. He had never had the privilege of having much schooling, but was an avid reader. He told how religions, many of them, had influenced the human family for good. He explained their merits, their excellence, and their worth. Then he sat down.

My father got up for rebuttal. He spent most of his time saying, "I have proven. I have proven." But each "I have proven" seemed to be a little less forceful as he thought of the sincerity of his father's message. Realizing this, he sat down.

Then grandfather arose. He didn't

say much. He just added this: "I give all credit to science for what science has done. It has changed our way of life and, in a way, our thinking. It has built, encircled, and constructed. None of us want to go back to yesterday when today holds so much, and tomorrow even more. But with all of the credit to its progress, and all of the glory to its accomplishments, your scientists have not yet come up with anything that compares with the tenderness of a human heart."

Grandfather had won the debate. Even dad was convinced. He rushed over and threw his arms around him and congratulated him. Grandfather then said to dad, "My boy, remember this: There is more satisfaction in the humble teachings of the Master than all the glamour of a false ideal." (*"They Came,"* Albert Z. Perry, 1955.)

Work to do

As you can see, from stories such as this I have developed a love for my grandfather.

I started looking at what has happened to his extended family since his death. Henry Morgan and Fannie Young Perry were blessed with 10 children, then 48 grandchildren, 161 great-grandchildren, 241 great-great-grandchildren, and now 22 great-great-great-grandchildren, a total of 482. Including their companions, their number reaches 639. Why, their posterity is a ward almost ready for division!

But in becoming acquainted, I've found that not all of the family have been blessed with a knowledge of the teachings of their grandfather. Not all have embraced the gospel. Suddenly I realized that I had a great work to do. Some of those 639 will not be part of his eternal family unit because they have not received the witness in their hearts of what they have to do to accomplish this.

I have discovered that certainly if there was a man qualified to inherit the

celestial kingdom, it would have been my grandfather, Henry Morgan Perry. I am excited as I anticipate being with him in the eternities if I qualify myself. But then I start worrying about meeting grandfather and wondering how he will greet me. The realization comes to me again of the great work I have to accomplish. Because of this concern, I have researched the names of all the descendants of Henry Morgan Perry who have not taken advantage of the glorious privilege of becoming part of an eternal family unit. I have sent them letters inviting them to listen to me today. For the next few minutes I would like to address my remarks to these members of our family.

Those who have not embraced gospel

The Lord has declared, "For behold, this life is the time for men to prepare to meet God." (Alma 34:32.) In the Lord's plan for the salvation of his children, he has made two points clear: first, Jesus Christ is the only name under heaven by which authority is given for man's salvation (see Acts 4:11-12); and second, every man and woman must accept the gospel and receive its ordinances by authority, or they cannot be saved (see John 3:5).

The prophets have instructed us concerning the eternity of the family organization. President Joseph F. Smith has said:

"Our [family] associations . . . are not exclusively intended for this life, for time, as we distinguish it from eternity. . . . We form associations and relations for time and all eternity. . . .

"A man and woman who have embraced the gospel of Jesus Christ and who have begun life together, should be able by their power, example and influence to cause their children to emulate them in lives of virtue, honor, and in integrity to the kingdom of God which will redound to their own interest and salvation. No

one can advise my children with greater earnestness and solicitude for their happiness and salvation than I can myself. . . . I cannot be satisfied without them. They are part of me. They are mine; God has given them to me, and I want them to be humble and submissive to the requirements of the gospel." (*Gospel Doctrine*, Salt Lake City: Deseret Book Co., 1939, pp. 277, 278.)

Ordinances needed

Now what are these ordinances we must partake of in order to qualify? Our faith has taught us that the principles and ordinances of the gospel are first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; and fourth, the laying on of hands for the gift of the Holy Ghost. (See A of F 1:4.) Following the acceptance of the first four principles of the gospel and a reasonable time in proving ourselves by conducting our lives in harmony with its teachings, it is then possible to enter the Lord's temple and receive the endowment.

Elder James E. Talmage has written this of the endowment:

"The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King,—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions." (*The House of the Lord*, rev. ed., Salt Lake City: Deseret Book Co., 1976, p. 84.)

After receiving your own endowment, you may be united with your companion and sealed in marriage for time and eternity. The Lord has said, "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.)

Family is most important

Now, regarding our eternal relationship in temple marriage, President Ezra Taft Benson has told us:

"The family [is] the most important organization in time and all eternity; . . . the preservation of family life in time and eternity takes precedence above all other interests. . . . Because of this confidence in the perpetuity of the home and family into the eternities, we build our most elaborate and expensive structures—temples of God . . . so that man, woman, and their children may be bound together by covenant in an everlasting union which will transcend all the limitations of this mortal sphere." ("America's Strength—The Family," unpublished transcript of an address given as part of the National Family Night Program, Seattle World's Fair Coliseum, 23 Nov. 1976, p. 5.)

How glorious are the Lord's teachings to his children that there can be eternal family associations with grandparents, parents, children, and grandchildren in one eternal family organization.

Let us teach

Now my dear family members who have not completed all that the

Lord would require of you to become part of this great eternal family organization—I must confess that there are times when we focus so much on the worldwide impact of missionary programs, genealogical records extraction, on preparation to teach Sunday School classes, etc., that we fail to make ourselves available to help you understand the blessings which await you as part of an eternal family organization. I want you to know that I am now available. I have reordered my priorities. I want to do all in my power to be certain that our eternal family association is complete. Let us teach you the doctrines which are necessary for you to join with us for time and eternity.

I give you my witness that God is our eternal Father, that we are his children, that he has provided a way for us to have an eternal family organization that will endure beyond the grave. I give you my witness that this gift, the gift of life eternal, is the greatest gift of God to his children. (See D&C 14:7.)

May God bless us that we may find the joy and satisfaction that come from learning gospel principles that will lead us to life eternal, is my humble prayer in the name of Jesus Christ, amen.

The Choir sang “Jesus, Our Lord, We Adore Thee” without announcement.

President Romney

Elder L. Tom Perry, a member of the Council of the Twelve Apostles, has just addressed us, followed by the Tabernacle Choir singing “Jesus, Our Lord, We Adore Thee.”

We appreciate the courtesies shown by the owners and operators of the many radio and television stations and cable systems who have offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, will be our concluding speaker, following which the Tabernacle Choir will sing “Thy Spirit, Lord, Has Stirred Our Souls.”

The benediction will be pronounced by Elder F. Burton Howard, a member of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

Elder Thomas S. Monson

On February 14, 1939, Americans were celebrating Valentine's Day. Postmen delivered sealed envelopes, and small children placed at the doorsteps of special friends folded papers containing brightly colored pictures. Each contained a greeting—a message of love. After all, Valentine's Day is a day of love.

The unsinkable *Bismarck* is sunk

Far from America's shores, in Hamburg, Germany, a public holiday

also was being celebrated. However, a more somber mood prevailed. Amid fervent speeches, cheering throngs, and the playing of the national anthem, the new battleship *Bismarck* rumbled down into the River Elbe. This, the most powerful vessel afloat, carried not a message of love; rather, the *Bismarck* bristled with weapons of war.

The mighty colossus was a breathtaking spectacle of armor and machinery. Construction required more than fifty-seven thousand blue-

prints for the 406-millimeter, triple turret, radar-controlled guns. The vessel featured twenty-eight thousand miles of electrical circuits, and thirty-five thousand tons of armor-plate provided maximum safety. Majestic in appearance, gigantic in size, awesome in firepower, the *Bismarck* was considered unsinkable.

The *Bismarck's* day of destiny dawned more than two years later, when on May 24, 1941, the two most powerful warships in the British navy, the *Prince of Wales* and the *Hood*, engaged in battle the *Bismarck* and the German cruiser *Prinz Eugen*. Within four minutes, the *Bismarck* had sent to the depths of the Atlantic the *Hood* and all but 3 men of a crew of 1,419. The other British battleship, the *Prince of Wales*, had suffered heavy damage and turned away.

Three days later, the *Bismarck* was engaged again, by four British warships. In all, the British concentrated the strength of eight battleships, two aircraft carriers, eleven cruisers, and twenty-one destroyers in an effort to seek and sink the mighty *Bismarck*.

Shell after shell inflicted but superficial damage. Was the *Bismarck* unsinkable after all? Then a torpedo scored a lucky hit which jammed the *Bismarck's* rudder. Repair efforts proved fruitless. With guns primed, the crews at ready, the *Bismarck* could only steer a slow and stately circle. Just beyond reach was the powerful German air force. The safety of home port was ever so close. Neither could provide the needed haven, for the *Bismarck* had lost the ability to steer a charted course. No rudder; no help; no port. The end drew near. British guns blazed as the German crew scuttled and sank the once proud vessel. The hungry waves of the Atlantic first lapped at the sides, then swallowed the pride of the German navy. The *Bismarck* was no more. (See David Irving, *Hitler's War*, New York: The Viking Press, 1977.)

Undeviating course to celestial kingdom

Like the *Bismarck*, each of us is a miracle of engineering. Our creation, however, was not limited by human genius. Man can devise the most complex machines, but he cannot give them life or bestow upon them the powers of reason and judgment. Why? Because these are divine gifts, bestowed solely at God's discretion. Our creator has provided us with a circulatory system to keep all channels constantly clean and serviceable, a digestive system to preserve strength and vigor, and a nervous system to keep all parts in constant communication and coordination. God gave man life, and with it, the power to think, to reason, to decide, and to love.

Like the vital rudder of a ship, we have been provided a way to determine the direction we travel. The lighthouse of the Lord beckons to all as we sail the seas of life. Our home port is the celestial kingdom of God. Our purpose is to steer an undeviating course in that direction. A man without a purpose is like a ship without a rudder—never likely to reach home port. To us comes the signal: Chart your course, set your sail, position your rudder, and proceed.

As with the ship, so it is with man. The thrust of the turbines, the power of the propellers are useless without that sense of direction, that harnessing of the energy, that directing of the power provided by the rudder, hidden from view, relatively small in size, but absolutely essential in function.

Our Father provided the sun, the moon, the stars—heavenly galaxies to guide mariners who sail the lanes of the sea. To all who walk the pathways of life, He cautions: Beware the detours, the pitfalls, the traps. Cunningly positioned are those clever pipped pipers of sin beckoning here or there. Do not be deceived. Pause to pray. Listen to that still, small voice

(see D&C 85:6) which speaks to the depths of our souls the Master's gentle invitation: "Come, follow me" (Luke 18:22). We turn from destruction, from death. We find happiness and life everlasting.

Pursuit of power and quest for position

Yet, there are those who do not hear, who will not obey, who listen to the beat of a different drummer. Most prominent among their number was that son of Adam born of Eve, even Cain—a well-known name among men. Powerful in potential, but weak of will, Cain permitted greed, envy, disobedience, and even murder to jam that personal rudder which would have guided him to safety and exaltation. The downward gaze replaced the upward look; Cain fell. (See Moses 5:16-41.)

Less known, but more typical of our day, was that person of power, that cardinal of the cloth—even Wolsey. The prolific pen of William Shakespeare described the majestic heights, the pinnacle of power to which Cardinal Wolsey ascended. That same pen told how principle was eroded by vain ambition, by expediency, by a clamor for favor. Then came the tragic descent, the painful lament of one who had gained everything, then lost all. The words are beautiful; they border on scripture.

To Cromwell, his faithful servant, Cardinal Wolsey speaks:

*When I am forgotten, as I shall be,
And sleep in dull cold marble, where
no mention
Of me more must be heard of—say, I
taught thee,
Say, Wolsey—that once trod the ways
of glory,
And sounded all the depths and shoals
of honour—
Found thee a way. . . .
A sure and safe one, though thy master
mist it.*

*Mark but my fall, and that that ruin'd
me.*

. . . Fling away ambition:

*By that sin fell the angels; how can
man then,*

*The image of his Maker, hope to win
by it?*

*Love thyself last; cherish those hearts
that hate thee; . . .*

Take an inventory of all I have,

*To the last penny; 'tis the king's: my
robe,*

And my integrity to heaven, is all

I dare now call my own.

O Cromwell, Cromwell!

*Had I but serv'd my God with half the
zeal*

*I serv'd my king, He would not in mine
age*

Have left me naked to mine enemies.

*(King Henry the Eighth, act 3, sc. 2,
lines 435-58.)*

That heavenly rudder which would have ever been a guide to safety was ruined by the pursuit of power and quest for position. Like others before him and many more yet to follow, Cardinal Wolsey fell.

Steer a steady course

In an earlier time and by a wicked king, a servant of God was tested. Aided by the inspiration of heaven, Daniel, son of David, interpreted to the king the writing on the wall. Concerning the proffered rewards—even a royal robe and a necklace of gold—Daniel said: "Let thy gifts be to thyself, and give thy rewards to another." (Dan. 5:17.)

Belshazzar's successor, King Darius, also honored Daniel, elevating him to the highest position of prominence. There followed the envy of the crowd, the jealousy of princes, and the scheming of ambitious men.

Through trickery, aided by flattery, King Darius signed a proclamation that provided that anyone who made a request of any god or man,

except the king, should be thrown into the lions' den. (See Dan. 6:7.) The law was signed, the proclamation sent forth. Prayer was forbidden. In such matters, Daniel took direction not from an earthly king but from the king of heaven and earth, his God. Over-taken in his daily prayers, Daniel was brought before the king. Reluctantly, the penalty was pronounced. Daniel was to be thrown into the lions' den. The sentence was carried out.

I love the biblical account which follows:

"The king went to his palace, and passed the night fasting . . . and his sleep went from him. . . .

"The king arose very early in the morning, and went in haste unto the den of lions.

"And when he came to the den, he cried with a lamentable voice unto Daniel. . . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

"Then said Daniel unto the king, O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. . . .

"Then was the king exceeding glad. . . . Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." (Dan. 6:18-23.)

In a time of critical need, Daniel's determination to steer a steady course yielded divine protection and provided a sanctuary of safety.

Sail safely seas of life

The clock of history, like the sands of the hourglass, marks the passage of time. A new cast occupies the stage of life. The problems of our day loom ominously before us. Surrounded by the sophistication of modern living, we look heavenward for that unfailing sense of direction, that we might chart and follow a wise and proper course. He whom we call our

Heavenly Father will not leave our sincere petition unanswered.

This lesson I learned anew some years ago as I received a rather unique and frightening assignment. Folkman D. Brown, then the Director of Mormon Relationships for the Boy Scouts of America, came to my office, having learned that I was about to depart for a lengthy assignment to New Zealand. He told me of his widowed sister, Belva Jones, who had been stricken with terminal cancer, who knew not how to tell her only son—a missionary in that far away country. Her wish, even her plea, was that he remain in the mission field and serve faithfully. She worried about his reaction; for the missionary, Elder Ryan Jones, had lost his father just a year earlier to the same dread disease.

I accepted the responsibility. Following a missionary meeting held adjacent to the majestically beautiful New Zealand Temple, I met privately with Elder Jones and, as gently as I could, explained the situation of his mother. Naturally there were tears—not all his—but then the handclasp of assurance and the pledge: "Tell my mother I will serve, I will pray, and I will see her again."

I returned to Salt Lake City just in time to attend a conference of the Lost River Stake at Moore, Idaho. As I sat on the stand with the stake president, my attention was drawn almost instinctively to the east side of the chapel, where the morning sunlight bathed the lone occupant of a front bench. I said to the stake president, "Who is the sister upon whom the sunlight is resting? I feel I must speak to her today." He replied, "Her name is Belva Jones. She has a missionary son in New Zealand. She is very ill and has requested a blessing."

Prior to that moment, I had not known where Belva Jones lived. My assignment that weekend could have been to any one of fifty stakes. Yet the Lord, in His own way, had answered the prayer of faith of a concerned

mother. We had a wonderful visit together. I reported word-for-word the reaction and the resolve of her son, Ryan. A blessing was provided, a prayer offered, a witness received. Belva Jones would live to see her son complete his mission. This privilege she enjoyed. Just one month prior to her passing, his mission completed, Ryan returned home.

As we venture forth on our individual voyages, may we sail safely the seas of life. With the never-failing rudder of faith guiding our passage,

we too will find our way safely home. *"Home is the sailor, home from sea."* Home to family, home to friends, home to heaven, home to God.

Of this truth I testify, in the name of Jesus Christ, amen.

The Choir sang "Thy Spirit, Lord, Has Stirred Our Souls."

Elder F. Burton Howard offered the benediction.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and final general session of the 152nd Annual General Conference commenced at 2:00 P.M. on Sunday, April 4, 1982.

President Spencer W. Kimball presided at and President Gordon B. Hinckley, Counselor in the First Presidency, conducted this session.

Music was provided by the Tabernacle Choir directed by Jerold Ottley with Robert Cundick at the organ.

President Hinckley made the following remarks at the outset of the meeting:

President Gordon B. Hinckley

We welcome you to this session of our conference. We are honored and delighted again to have with us President Spencer W. Kimball, who presides at this conference and has asked that I conduct this service.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah for the fifth and concluding session of the 152nd Annual General Conference of The Church of Jesus Christ of Latter-day Saints. We

also welcome those seated in the Salt Palace, where Elders Richard G. Scott and Jack H. Goasland, Jr., preside.

We send our greetings and blessings to members of the Church and many friends everywhere who are participating in these proceedings by radio and television and by means of satellite transmission.

The Tabernacle Choir, with Jerold Ottley directing and Robert Cundick at the organ, is providing the music for this session.

The Choir will begin this service by singing "Lord, Accept into Thy Kingdom." The invocation will then be offered by Elder Adney Y. Komatsu, a member of the First Quorum of the Seventy.

The Choir sang "Lord, Accept into Thy Kingdom."

Elder Adney Y. Komatsu offered the invocation.

President Hinckley

There have been no changes among the General Authorities since

the last general conference. It is therefore proposed that we sustain all of the General Authorities and general officers of the Church as at present constituted.

All in favor, manifest it by the uplifted hand. Contrary, if there be any, by the same sign.

The Tabernacle Choir will now sing "With a Voice of Singing." Following the singing, we shall hear from President Ezra Taft Benson, President of the Council of the Twelve Apostles.

The Choir sang "With a Voice of Singing."

President Hinckley

President Ezra Taft Benson, President of the Council of the Twelve Apostles, will now address us. He will be followed by Elder A. Theodore Tuttle, a member of the First Quorum of the Seventy.

President Ezra Taft Benson

My beloved brethren and sisters, with a heart full of gratitude I stand before you today, thankful for your faith and prayers, for life itself and all its blessings. Today, at this Easter time, I will speak a few words about what constitutes a valiant testimony of Jesus Christ, our Savior and Redeemer.

Testimony of Jesus

A most priceless blessing available to every member of the Church is a testimony of the divinity of Jesus Christ and His church. A testimony is one of the few possessions we may take with us when we leave this life.

To have a testimony of Jesus is to possess knowledge through the Holy Ghost of the divine mission of Jesus Christ.

A testimony of Jesus is to know the divine nature of our Lord's birth—that He is indeed the Only Begotten Son in the flesh.

A testimony of Jesus is to know that He was the promised Messiah and that while He sojourned among men He accomplished many mighty miracles.

A testimony of Jesus is to know that the laws which He prescribed as

His doctrine are true and then to abide by these laws and ordinances.

To possess a testimony of Jesus is to know that He voluntarily took upon Himself the sins of all mankind in the Garden of Gethsemane, which caused Him to suffer in both body and spirit and to bleed from every pore. All this He did so that we would not have to suffer if we would repent. (See D&C 19:16, 18.)

To possess a testimony of Jesus is to know that He came forth triumphantly from the grave with a physical, resurrected body. And because He lives, so shall all mankind.

To possess a testimony of Jesus is to know that God the Father and Jesus Christ did indeed appear to the Prophet Joseph Smith to establish a new dispensation of His gospel so that salvation may be preached to all nations before He comes.

To possess a testimony of Jesus is to know that the Church which He established in the meridian of time and restored in modern times is, as the Lord has declared, "the only true and living church upon the face of the whole earth." (D&C 1:30.)

To possess a testimony of Jesus is to receive the words of His servants, the prophets, for as He has said,

"whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

A testimony of Jesus means that you accept the divine mission of Jesus Christ, embrace His gospel, and do His works; it means you accept the prophetic mission of Joseph Smith and his successors.

Those who are just and true

Speaking of those who will eventually receive the blessings of the celestial kingdom, the Lord said to Joseph Smith: "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given." (D&C 76:51.) These are they who are valiant in their testimony of Jesus, who, as the Lord has declared "overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:53.)

"Those who are just and true"! What an apt expression for one valiant in the testimony of Jesus. They are courageous in defending truth and righteousness. These are members of the Church who magnify their callings in the Church (see D&C 84:33), pay their tithes and offerings, live morally clean lives, sustain their Church leaders by word and action, keep the Sabbath as a holy day, and obey all the commandments of God.

To these the Lord has promised that "all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured *valiantly* for the gospel of Jesus Christ." (D&C 121:29; italics added.)

Not valiant in testimony of Jesus

Concerning those who will receive the terrestrial, or lesser, kingdom, the Lord said, "These are they

who are *not* valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (D&C 76:79; italics added.) Not to be valiant in one's testimony is a tragedy of eternal consequence. These are members who know this latter-day work is true, but who fail to endure to the end. Some may even hold temple recommends, but do not magnify their callings in the Church. Without valor, they do not take an affirmative stand *for* the kingdom of God. Some seek the praise, adulation, and honors of men; others attempt to conceal their sins; and a few criticize those who preside over them.

Statements from former Church leaders

Considering some of the challenges which the Church faces currently, and which it will continue to face in the future, three statements of former Church leaders come to mind.

President Joseph F. Smith said, "There are at least three dangers that threaten the Church within, . . . they are flattery of prominent men in the world, false educational ideas, and sexual impurity." (*Gospel Doctrine*, 5th ed., Salt Lake City: Deseret Book Co., 1939, pp. 312-13.) These three dangers are of greater concern today than when they were identified by President Smith.

A second statement was a prophecy by Heber C. Kimball, counselor to President Brigham Young. Speaking to members of the Church who had come to the Salt Lake Valley, he declared:

"To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand. . . .

"The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. . . .

"If you don't have it you will not stand; therefore seek for the testimony of Jesus and cleave to it, that when the trying time comes you may not stumble and fall." (Orson F. Whitney, *Life of Heber C. Kimball*, Salt Lake City: Bookcraft, 1967, p. 450.)

The third statement is from President Harold B. Lee, my boyhood companion and friend, and eleventh President of the Church:

"We have some tight places to go before the Lord is through with this church and the world in this dispensation, which is the last dispensation, which shall usher in the coming of the Lord. The gospel was restored to prepare a people ready to receive him. The power of Satan will increase; we see it in evidence on every hand. There will be inroads within the Church. . . . We will see those who profess membership but secretly are plotting and trying to lead people not to follow the leadership that the Lord has set up to preside in this church.

"Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet, 'as he receiveth them, walking in all holiness before me; . . . as if from mine own mouth, in all patience and faith.' (D&C 21:4-5.) There will be some things that take patience and faith. You may not like what comes from the authority of the Church. . . . But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that 'the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and

his name's glory.' (D&C 21:6.)" (In Conference Report, Oct. 1970, p. 152.)

Now, it seems to me that we have within those three prophetic statements the counsel we need, the counsel that is necessary to stay valiant in our testimony of Jesus and of the work of His church in these troubled times.

The Prophet as God's servant

One who rationalizes that he or she has a testimony of Jesus Christ but cannot accept direction and counsel from the leadership of His church is in a fundamentally unsound position and is in jeopardy of losing exaltation.

There are some who want to expose the weaknesses of Church leaders in an effort to show that they, too, are subject to human frailties and error like unto themselves. Let me illustrate the danger of this questionable philosophy.

President Brigham Young revealed that on one occasion he was tempted to be critical of the Prophet Joseph Smith regarding a certain financial matter. He said that the feeling did not last for more than perhaps thirty seconds. That feeling, he said, caused him great sorrow in his heart. The lesson he gave to members of the Church in his day may well be increased in significance today because the devil continues more active:

"I clearly saw and understood, *by the spirit of revelation manifested to me*, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty. . . .

"I repented of my unbelief, and that too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question

whether Joseph was dictated by the Lord at all times and under all circumstances. . . .

"It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord." (In *Journal of Discourses*, 4:297.)

From the days of my youth, I have gratefully cherished a testimony of the truth of this glorious work in which we are engaged. I want you to know of my love for President Spencer W. Kimball—and how grateful we are that he is here with us at the closing session. I feel the same toward his counselors, and my brethren of the Twelve, the Seventy, and the Bishopric. I know them to be men appointed by our Lord, under the inspiration of heaven. I sustain their inspired words and counsel and testify to you of the unity that we all feel among the General Authorities of this Church.

I love you, the members of the Church. I love all our Father's children and desire all to realize the blessings of

eternal life, and I know that is what the Lord, our Savior and Redeemer, desires for each one of us.

My appeal to all members of the Church is to be valiant—true and loyal, "True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true [may] we ever stand." ("Shall the Youth of Zion Falter?" *Hymns*, no. 157.)

I bear testimony that this is the Church of Jesus Christ. He presides over it and is close to His servants. God bless us all to be valiant in our testimony of Him, I pray. In the name of Jesus Christ, amen.

President Hinckley

President Ezra Taft Benson of the Council of the Twelve Apostles has just spoken to us.

We shall now hear from Elder A. Theodore Tuttle, of the First Quorum of the Seventy, who will be followed by Elder G. Homer Durham.

Elder A. Theodore Tuttle

Center of spiritual strength

If we were to speak of the very center of spiritual strength in the Church, surely it must be the sacred ordinances of the temple of the Lord.

It is not generally known that almost the first words of the Lord to the Prophet Joseph—the intent of the gathering and building up of the Church—and almost the last words of the Lord to the Prophet pertained to temple work.

After the wondrous First Vision of the Prophet in the spring of 1820, three and a half years passed. The next divine manifestation he had was when

the angel Moroni appeared to him. He told Joseph about the Book of Mormon.

Because of the preeminence of this message, most people do not realize that Moroni brought another momentous message! First he quoted, with some variation, the prophecy of Malachi:

"Behold, I will reveal unto you the *Priesthood*, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the *promises* made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3; see also JS—H 1:36-39; italics added.)

Moroni also quoted from Isaiah, Acts, Joel, and "many other passages of scripture." (JS—H 1:41.)

The prophecy of Malachi concerning Elijah was treated differently from all other scriptures quoted by Moroni. It was considered of such unique importance that it now appears as section 2 in the Doctrine and Covenants.¹

The house of the Lord

Moroni's message signaled to the Prophet that Elijah soon would appear. The foreordained events pertaining to temple work began to unroll like a scroll. Less than a year and a half after the organization of the Church, the Prophet dedicated the site for the temple in Jackson County, Missouri (August 1831). But the Saints were prevented from building it.

Then followed a score of significant events pertaining to the building of the house of the Lord. (See chart at end of talk.)

The first temple completed was Kirtland—built under great difficulties. The dedication of this temple was accompanied by the visitation of angels and fire resting upon the temple. Some saw visions and experienced other glorious manifestations.

Savior accepted temple

On the third of April, 1836, one week after the dedication of the Kirtland Temple, the monumental event occurred! The Savior appeared and accepted the temple. Moses and Elias also came. Then, Malachi's prophecy was fulfilled—for Elijah the prophet stood before them and said:

"Behold, the time has *fully* come, which was spoken of by the mouth of Malachi—testifying that he

[Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:14-16; italics added.)

That event occurred 146 years ago yesterday, on the day that the Jews were celebrating their traditional ritual. For more than two millennia the Jews have looked for the coming of Elijah. Even today, in connection with the feast of the Passover, they will reenact the scene as they have done for centuries: they will set a place at their table, reserve an empty chair, open the door, raise their cups, and rise as if to greet Elijah.

Consummate authority in kingdom

Elijah has returned! Thanks be to God! He bestowed his keys! Work could now commence in the temples to weld eternal links between husbands and wives, between parents and children, through the sealing power of God.

It is essential to obtain the sealing power of the holy priesthood so that whatsoever an authorized officiator shall bind on earth shall be bound in heaven and whatsoever he shall loose on earth shall be loosed in heaven. (See D&C 127:7.) For in the sacred ordinances and through this sacred power come glory and honor and eternal life. (See D&C 128:11-12.)

¹ This declaration by Moroni was placed as section 1 in the Book of Commandments. After the preface was given to the Book of Commandments on November 1, 1831, this revelation was then made section 2. Today it is found as section 2 in the Doctrine and Covenants.

It is by this power that husband and wife are sealed in a never-ending bond of marriage. It is by this power that a welding link is forged between children and parents. This is the holy power that is exercised in the temple. It is the power that validates all ordinances in the Church. This is the consummate authority in the kingdom of God.

Without the authority and use of that power, in all ages of the world, none of our Heavenly Father's children can enter His presence or ever become like Him! And if this were not so, the whole purpose of existence would be useless. That is why the Lord said "the whole earth would be utterly wasted at his coming." (D&C 2:3.)

Almost the last words of the Lord to the Prophet, so far as we can tell, also pertained to temple work. The Lord commanded the Prophet to build a temple in Nauvoo. The Saints set about to do it.

Prior to its completion, the Lord revealed His sacred ordinances, "things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:41.) The order of performing baptism for the dead was revealed. Also the Lord required that witnesses verify the performance of ordinances, "that in all your recordings it may be recorded in heaven." (D&C 127:7.)

Finally, the members of the Twelve Apostles were endowed and the sealing authority conveyed to them, thereafter never to be lost. They could now carry on the fulness of the gospel. These crucial things the Lord revealed to the Prophet Joseph only months before his martyrdom.

Consummate work of kingdom

From this brief account of signifi-

cant events in the life of the Prophet, it becomes apparent that his first and foremost duty was to build temples and restore the sealing power to perform sacred and eternal ordinances.

All the prophets since his time have likewise shown a concern for this work. During President Kimball's presidency more temples have been constructed than in any other time. We are now truly taking temples to the people.

And now, brothers and sisters, I want to testify concerning this sacred work. I know that it is true. The principles are eternal. The ordinances are divine—they are eternal—framed before the world was. You and I are responsible to carry on this work. The Lord has no one else to do it.

Surely this is not an onerous burden! It is a privilege. A temple recommend is one of the highest accolades we may receive. To use it regularly permits us to participate in the choicest gifts within the keeping of the Church. Those who attend feel a special spirit there. Peace comes. I know that their service there assists a departed one to gain exaltation. And I know that they in turn qualify for blessings from the other side of the veil. And I know that blessings will follow you home from the temple.

God lives. Jesus is the Christ. This is the consummate work of the kingdom. In the name of Jesus Christ, amen.

President Hinckley

Elder A. Theodore Tuttle of the First Quorum of the Seventy and president of the Provo temple has just addressed us.

We shall now be pleased to hear from Elder G. Homer Durham, a member of the Presidency of the First Quorum of the Seventy.

Elder G. Homer Durham

By the testimony of skilled physicians, you are looking at a miracle as you see me at this pulpit. And I would be most ungrateful if I did not acknowledge before my Heavenly Father his intervention, the blessings of the holy priesthood, the support and prayers of my beloved wife, my brethren, family, and many here today.

Hole-in-the-Rock expedition

Now, with the help of the Spirit, I would like to speak of the future history of the Church, and do it by means of an example from our past history.

The quarterly conference of the Parowan Stake in December 1878 witnessed the call of forty-nine men and their families to a new mission. The call came from President John Taylor and the Twelve through Elder Erastus Snow. Later, others from nearby settlements joined the final company. What followed became the Hole-in-the-Rock expedition, an epic in Church history. Two hundred fifty of our people, with eighty wagons and hundreds of loose cattle and horses, cut their way through the rough, unknown country of southeastern Utah. The area traversed remains one of the least-known regions of the world today. Their objective was the San Juan country. In addition to desert cliffs and canyons, the forbidding Colorado River gorge stood in their way. No highway bridge crossed that gorge until 1934. No commercial airline flew from Utah to Arizona, near their route, until 1959.

Seeking the shortest route, Mormon explorers found a narrow slit in Glen Canyon. The river ran two thousand feet below the red cliffs. This "Hole in the Rock" seemed to offer the shortest route.

Only a slit in the sheer cliffs, the hole was too narrow for teams, or in some places even for a man. Sheer

drops of as much as seventy-five feet made it impossible even for a mountain sheep, let alone loaded wagons. In December 1879, after having left the Parowan and Cedar valleys the previous April, the Saints began to cut a precipitous, primitive road with blasting powder and tools. Elder Platte D. Lyman, leading the party, found that if a road could be built, it would drop eight feet every sixteen and one-half, the first third of the way to the river. Thereafter came several sheer precipices. But the party was prepared. With faith, they were equipped not only for blasting cliffs and carving passages, but for building a raft-boat capable of carrying teams and wagons across the river.

A road was built and a boat made by January 25, 1880. Now came the effort to get families and the first forty wagons, camped at the rim, down the "Hole." The others, back at Fifty-Mile Spring, would follow later.

Last wagon of the day

Kumen Jones has left a description of the method of descent. Twenty men and boys would hold long ropes back of each wagon. The wheels were brake-locked with chains. Otherwise, rolling wheels would pitch, unchecked, into the struggling team. On January 26, 1880, a month later, Platte D. Lyman recorded in his journal: "Today we worked all the wagons in this camp down the Hole and ferried 26 of them across the river. The boat is worked by 1 pair of oars and does very well."

The family of Joseph Stanford Smith and his wife, Arabella, was the last wagon to descend that day. A grandson, Raymond Smith Jones, has described their experience. I doubt that a modern film company, with millions of dollars and modern engineering resources, could film this epic.

Stanford Smith had helped the preceding wagons down that long day. His outfit had evidently been forgotten. Deeply disturbed, he climbed the two-thousand-foot incline. He found Arabella sitting on a quilt, holding the baby, patiently waiting. His outfit and their two other children in the wagon were hidden behind a huge, mountainous rock.

Stanford Smith moved his load to the edge. A third horse was hitched to the rear axle. Stanford and Arabella looked down the "Hole." He said, "I am afraid we can't make it."

The wife replied, "We must make it."

He said, "If we only had a few men to hold the wagon back we might make it, Belle."

Replied his wife, "I'll do the holding back."

A quilt was laid on the ground. There she placed the baby between the legs of three-year-old Roy. "Hold little brother til papa comes for you," she said. Ada, the older girl, was placed in front of them. Behind the wagon Belle Smith grasped the reins of the horse hitched to the rear. Stanford started the team down the "Hole." The wagon lurched downward. The rear horse and Belle were thrown from their feet. Recovering, she hung back, pulling on the lines with all her strength and courage. A jagged rock cut a cruel gash in her leg from heel to hip. The horse behind the wagon fell to his haunches. The half-dead animal was dragged down most of the way. The gallant woman, clothes torn, with a grievous wound, later said, "I crow-hopped right along!"

On reaching the bottom, Stanford and Arabella heard a faint call from the children. Joseph Stanford Smith climbed to the top to get them. They were safely in place. Carrying the baby, the other children clinging to him and to each other, he led them down the rocky crack. As they approached the river's edge, they saw

five men carrying chains and ropes in the distance. The Smiths had been missed. The men were coming to help. Stanford called out, "Forget it, fellows. . . . My wife here is all the help a fellow needs." (See David E. Miller, *Hole-in-the-Rock: An Epic in the Colonization of the Great American West*, Salt Lake City: University of Utah Press, 1959, pp. 101-18.)

Greater history ahead

The history of the Church is filled with such thrilling episodes. This history is the heritage of the most recent convert, whether in Asia, Africa, or elsewhere in the world. As Paul wrote to the Galatians, "For as many of you as have been baptized into Christ have put on Christ."

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:27, 29.)

We face serious challenges today. Are Latter-day Saint homes throughout the world producing men and women of courage, and obedient children? Will our children stay in place and not fall into the dangerous defiles of life? What kind of history are Latter-day Saints today producing for the future history of the Church?

The plains and oceans have been crossed. The Hole-in-the-Rock has been conquered. How are we laboring today?

Great events lie before us, leading to the second coming of Christ. What is the significance of the many new temples that are being announced? What is implied for us in the revelation to the Prophet Joseph Smith in 1831: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth." (D&C 65:2.)

There is a great Church history behind us. There is an even greater Church history ahead of us for every member, every unit of the Church.

That history is being made every day, some way, in Korea, in the Philippines, in the Andes, and in every stake.

Prepare to abide the day of his coming

The vision of the New Jerusalem has moved generations of mankind. It has moved our people. We look to the day when "Christ will reign personally upon the earth." (A of F 1:10.) But, as the prophet Malachi asked, "Who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:2.) Let us prepare to abide the day of his coming by building Zion in our hearts, in our families, as we make pages for the future history of the Church. President Kimball has told us repeatedly to beautify our lives, our homes. He has challenged us to render more Christlike service.

I testify that the gospel of Jesus Christ as restored through the Prophet Joseph Smith is the power of God unto salvation, that he is our Savior and Redeemer, that God the Father lives, and that President Spencer W. Kimball is the Lord's living prophet today. If we respond to his prophetic leadership as the Hole-in-the-Rock pioneers did to the call of President Taylor, we will help prepare the time when Christ shall reign "King of Kings, and Lord of Lords." (Rev. 19:16.)

We must prepare now to "abide

the day of his coming." The future history of the Church can then be marked by successful passage through times of trial and adversity. That we may each do our part, loving the Lord and our fellowmen in doing so, is my prayer in the name of Jesus Christ, amen.

President Hinckley

Elder G. Homer Durham, a member of the Presidency of the First Quorum of the Seventy and the Church historian who, if I remember correctly, was born in Parowan, has just addressed us.

The Choir and congregation will now join in singing "We Thank Thee, O God, for a Prophet." After the singing, Elder F. Enzo Busche, a member of the First Quorum of the Seventy, will speak to us.

The Choir and congregation sang "We Thank Thee, O God, for a Prophet."

President Hinckley

We shall now be pleased to hear from Elder F. Enzo Busche, a member of the First Quorum of the Seventy, who will be followed by Elder William Grant Bangert.

Elder F. Enzo Busche

There has never been a time in the entire history of mankind when marriage and the institution of the family have been so endangered as in this generation. Nearly all the circumstances that have made family life in the past the most natural way for people to live together have changed—

and it has all happened in the brief span of the last seventy years.

Family setting changed

Just a little over a generation ago, members of the average family had to

work a long day to provide a humble living, and the dark evenings found them huddled around a fire, enjoying one another's company in singing and sharing personal experiences. This was the natural way for education and entertainment and was nearly the perfect environment for a harmonious family life.

Today influences from literally unlimited sources through the media of radio, television, and print, together with numerous inventions of modern civilization, have drastically changed the historical cultural setting of the family. In this time of special challenge for marriage and the family, the Lord has restored, through his prophets in these latter days, the eternal dimension of that sacred covenant between husband and wife and has charged us with a new awareness of the real purpose of the family.

The integrity of this covenant became the center of revealed gospel truths in these latter days, well summarized by the late prophet David O. McKay, who said, "No other success can compensate for failure in the home." (In Conference Report, Apr. 1964, p. 5.) It is obvious that in marriage today we cannot rely merely on patterns of the past without developing, perfecting, and putting into action that power that the Lord has given us as the greatest commandment—the commandment to love one another.

Christ's love versus world's love

Still, after nearly two thousand years, the people of the world are refusing to accept the words of the Savior found in Matthew, chapter 5:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,

and persecute you." (Verses 43-44.)

This love that Christ is teaching us is not the same as the world's love. It does not mean just to love the one who is nice, who behaves well and is respected, powerful, and influential. Our Heavenly Father, through his prophets in these latter days, calls us to develop the love of God as a power from above that cannot be threatened through outward circumstances. This love of God, according to the prophet Nephi of the Book of Mormon, has to be achieved and is "the most desirable above all things." (1 Ne. 11:22.)

However, as King Benjamin, another great Book of Mormon leader, teaches us, this love of God will not be in us as long as we remain in our natural state. "The natural man is an enemy to God," he explains. (Mosiah 3:19.) We have to overcome this natural man—this "enemy to God"—our natural self. According to King Benjamin, we have to learn to listen to the enticings of the Holy Spirit and literally make a covenant with God, accepting the atonement of the Savior, and becoming as a child—submissive, meek, humble, patient, full of love, and willing to submit to all things, even as a child submits to his father. (See Mosiah 3:19.)

Unconditional love

What a powerful message, and what a challenging responsibility! We have to learn to commit ourselves every day anew, to have our lives centered around *this*—the key commandment from God to his children.

Moroni, another Book of Mormon prophet, tells us how we can achieve this love:

"But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled

with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God." (Moro. 7:47-48.)

Our Heavenly Father wants us to fill ourselves with this love—this love which is without condition. Filled with this love, we are prepared to receive the admonition to take upon ourselves the cross of our daily lives and in humility learn to follow in his footsteps, according to the Savior's words found in Matthew, chapter 10:

"And he that taketh not his cross, and followeth after me, is not worthy of me.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Verses 38-39.)

A marriage that is built on this foundation of unconditional love in the covenant and oath of the eternal dimension does not know the *two* self-centered individuals living together as we often observe in today's society. In the marriage that is built on the cornerstone of unconditional love, which is the love of God, the idea of divorce is unthinkable, and even short separations bring unquenchable pain. Separations and divorces are a sign of weakness and sometimes wickedness.

The Lord has given a clear teaching in behalf of the sacredness of the marriage covenant. We read in Matthew, chapter 19, the words of the Savior to the Pharisees:

"Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"They say unto him, Why did Moses then command to give a writing

of divorcement, and to put her away?

"He saith unto them, Moses *because of the hardness of your hearts* suffered you to put away your wives: but from the beginning it was not so." (Verses 3-8; italics added.)

Love as a power

The only way that we will not be suffering from the hardness of our hearts, as Christ explains, is to build within ourselves that power of love, literally asking our Heavenly Father for this gift of love—and becoming a Saint through the atonement of Christ the Lord and becoming as a child in humility, that we can be filled with this unconditional love, and in this love, being in the Spirit and with this Spirit, being directed in all the challenges of our lives.

We know that we, in our imperfect bodies and in our strivings for perfection, are confronted with situations where members of our own families, or even a spouse, can behave like an enemy. Then the time comes when love as a power is needed and tested, for the person who has earned love the least needs it the most.

In closing I want to share with you a personal experience. One day when circumstances made it necessary for me to be at home at an unusual time, I witnessed from another room how our eleven-year-old son, just returning from school, was directing ugly words towards his younger sister. They were words that offended me—words that I had never thought our son would use. My first natural reaction in my anger was to get up and go after him. Fortunately, I had to walk across the room and open a door before I could reach him, and I remember in those few seconds I fervently prayed to my Heavenly Father to help me to handle the situation. Peace came over me. I was no longer angry.

Our son, being shocked to see me home, was filled with fear when I,

approached him. To my surprise I heard myself saying, "Welcome home, son!" and I extended my hand as a greeting. And then in a formal style I invited him to sit close to me in the living room for a personal talk. I heard myself expressing my love for him. I talked with him about the battle that every one of us has to fight each day within ourselves.

As I expressed my confidence in him, he broke into tears, confessing his unworthiness and condemning himself beyond measure. Now it was my role to put his transgression in the proper perspective and to comfort him. A wonderful spirit came over us, and we ended up crying together, hugging each other in love and finally in joy. What could have been a disastrous confrontation between father and son became, through the help from the powers above, one of the most beautiful experiences of our relationship that we both have never

forgotten.

Brothers and sisters, I know that God lives, that this is his church, that these are the days of preparation and warning; and I testify that when we are not fully exercising the love of God as a power as he has commanded us to do, our marriages will not be strong, our families will be weak, and our own salvation will be in jeopardy. I bear you this testimony in the name of Jesus Christ, amen.

President Hinckley

Elder F. Enzio Busche has just spoken to us.

We shall now be pleased to hear from Elder William Grant Bangerter of the First Quorum of the Seventy, who will be followed by Elder David B. Haight of the Council of the Twelve Apostles.

Elder W. Grant Bangerter

Others today here have spoken about the temple, but last November, at the dedication of the Jordan River Temple, we held three services a day for five days, and we didn't say it all. This is a good time to talk about temples, and I would like to explain what temples are for. As a people, the Latter-day Saints have accomplished a magnificent work in the temples. They serve with commendable devotion to find the names of deceased relatives, to work in extracting names from the records, and then to perform the ordinances for the redemption of the dead as well as for themselves. Over sixteen thousand temple workers give voluntary service in the temples, thus approaching in numbers the force of full-time missionaries who are proclaiming the gospel.

Serve in house of the Lord

This is a day of prophetic fulfillment. As Isaiah said twenty-seven hundred years ago:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.)

The meaning, depth, and power of that expression can only be per-

ceived by those who know about temples.

We are passing through a remarkable period in connection with the temples. Four more new temples were announced last week. The past two years have seen the number of temples, including those in operation and those in planning or under construction, increase from twenty-one to forty-one. Three of these have been dedicated and have commenced their operation in the same period. Nothing of like nature has taken place in the entire history of the Church. The stake conferences now being conducted throughout the Church are to teach the Latter-day Saints more about our mission to serve in the house of the Lord.

Doctrine of the temple

I think it will serve a purpose, however, to mention some generalizations and misconceptions about temples which have developed which show a less than perfect understanding. For example, it is sometimes said:

1. My genealogy has all been done.
2. Computers and the name extraction will do the work for me.
3. Temple work is for the dead.
4. Temple work is for old people.
5. We go to the temple to do a name.
6. Going to the temple is optional.

As we study the scriptures, we learn that the doctrine of the temple requires the following of the Latter-day Saints:

First, the building of temples.

Second, going to the temple for our blessings.

Third, returning to perform the ordinances for deceased relatives.

Fourth, doing the work for others as well.

Fifth, frequent attendance for per-

sonal spiritual benefit.

What are all these temples for?

Temples are for the living

First: *Temples are for the living members of the Church.* Going to the temple is *not* optional. Temples are "a place of instruction for all those who are called to the work of the ministry . . . that they may be perfected in [their] understanding . . . in all things pertaining to the kingdom of God on the earth." (D&C 97:13-14.) "Therefore, verily I say unto you, that your anointings, and your washings, . . . your solemn assemblies, . . . and . . . your oracles in your most holy places . . . [are] for the glory, honor, and endowment of [Zion's] municipals [or in other words, her citizens, and] are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:39.)

The endowment in the temple is a necessary and sacred blessing as essential for the members of the Church as baptism. Thereafter come the sealings of wives to their husbands and of children to their parents. Without these blessings there is no fullness of the gospel. Without them, said Moroni, the "earth would be utterly wasted at his coming." (D&C 2:3.)

Countless families in distant areas have never had this privilege. Even in areas where temples have been established for generations, half of the families have never been sealed together. *Temple work is for the living members of the Church.*

Redemption of the dead

Second: *Temple work is for the redemption of the dead.* The scriptures and the doctrine, however, refer more specifically to a particular group of the dead. Malachi spoke about "binding" fathers to children and children to

fathers. (See Malachi 4:6.) Joseph Smith emphasized temple blessings for our *kindred* dead, *our* dead. (See D&C 124:32-36, 127:5-6; 128:8, 14-15.) The emphasis is on the family. The priority is to seek out our own deceased relatives.

The work is just beginning

Your genealogy has not all been done. My own grandparents performed "all" the temple work for their deceased relatives fifty-five years ago. Since that time our family has discovered sixteen thousand others. In areas where new temples are being built, this work is just beginning. The controlled extraction process being carried on in many of the stakes of the Church with such great devotion and success does not touch those of the more recent generations and will not save those of our own close relationship. It is, however, of immeasurable value as the more distant generations are reached.

And may we always remember that we perform the temple ordinances for people and not for names. Those we call "the dead" are alive in the spirit and are present in the temple.

Preparing a people

The purpose of the Church, then, is to have a prepared people, ready to receive the temples as they are completed. It would be unfortunate to build temples around the earth and have them stand largely idle. One way to prepare people is to give a strong sermon. Sometimes the result is that we feel guilty. Then after two weeks this feeling wears off, and we get over it. The answer to having a prepared people lies with the leadership of the priesthood.

In Chile, for example, where I served at the time the temple in Santiago was announced, it was found that among one hundred thousand

members only three thousand men had been ordained to the priesthood. Thus, since they must have the priesthood to enter the temple, only a limited number would be qualified. We determined, therefore, that we would prepare at least ten thousand men to be thus ordained so that they with their faithful companions could then go to the temple.

The Saints in Chile have also undertaken the responsibility to prepare one hundred thousand names of their deceased relatives to take with them to the temple by the time it is ready. Similar preparations are being made in other areas.

Renewed and continued preparation

Now, where temples have long been established, it is time for a renewed and continuing preparation. This is the work of home teachers, quorum presidents, bishops, and especially high priests, as well as all others involved in teaching the gospel. I remember one elders quorum president who determined that his leadership objective would be to help every member in his quorum to go to the temple. His initial report stated that all but six had qualified. He later reported that all but three had gone before he was released. After his release, however, they "got" the other three.

Having the privilege of working each day in the administration of the temples, I am constantly impressed with the richness, the holiness, and the glory of the blessings administered there. Questions come to us about the ordinances performed in the temple. We, of course, are not permitted to discuss them outside the temple, because of their sacred nature. Others press for a preparatory orientation so that those who enter the temple will not be confused. I want to emphasize that *the preparation to enter the temple lies in the gospel*. Nothing is said or

done in the temple which does not have its foundation in the scriptures.

Teach them the gospel

The gospel is *faith in the Lord, Jesus Christ*. This implies a willingness to accept His doctrine and take upon us His name, being obedient to His commandments. *The gospel is repentance* and a cleansing from all iniquity. *It is baptism* whereby we have made the covenant and promise. It is the right to have the *companionship of the Holy Ghost*, which, when we have a correct frame of mind, will teach us as we go through the temple. *The gospel is the scriptures*. The answer to almost any appropriate question about the temple will be found in the scriptures for those who seek it. *The gospel is prayer, humility, teachableness, charity*. It is *commitment* and it is *covenant and ordinances*. It is also *blessings*.

Now may I give some counsel to teachers, bishops, and stake presidents. No one, of course, will learn all

about the temple by only one experience; but if you want to prepare your people for the temple, teach them the gospel. Don't try to teach them what goes on in the temple—we go to the temple to learn about that. If these gospel principles are properly established in our lives, we will understand the temple all right. If they are not in place, nothing else can help, and those lacking that knowledge ought not yet to go.

May God bless this people to embrace the blessings and perform the sacred service provided in the temples, is my sincere prayer in the name of Jesus Christ, amen.

President Hinckley

Elder William Grant Bangerter has just addressed us.

Elder David B. Haight, a member of the Council of the Twelve Apostles, will be our next speaker. We shall then hear from President N. Eldon Tanner, First Counselor in the First Presidency.

Elder David B. Haight

I'm going to ask you to pause for a moment and recall the feeling that you just had as you stood and joined in the singing of "We Thank Thee, O God, for a Prophet" (*Hymns*, no. 196), as you looked upon our living prophet.

Love for prophet

Never have I experienced the spontaneous outpouring of love that we witnessed during our singing of that great song. We felt the love taught by the Savior.

I hope that all of you will recall this experience, will remember it, will

write it down. Perhaps you might say that words really cannot describe the way you felt as you looked up here at our prophet. Maybe you felt as I did—that my heart would burst. May that become part of your history.

In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in man by a loving Creator.

Jesus Christ, Savior and Redeemer

It is God's design that this longing of the human heart should lead to

the one who alone is able to satisfy it. That fulness is found only in Jesus the Christ, the Son of our Eternal Father in Heaven. Paul declared, "For it pleased the Father that in him should all fulness dwell." (Col. 1:19.)

Jesus Christ was chosen and ordained to be the one and only Savior and Redeemer of the world. To the brother of Jared He said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have life, and that eternally, even they who shall believe on my name." (Ether 3:14, 1982 edition.)

He taught His disciples:

"I came down from heaven, not to do mine own will, but the will of him that sent me. . . .

"That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:38, 40.)

Jesus taught and ministered to His disciples

Today, much of the world is celebrating Palm Sunday—commemorating our Lord's entrance into Jerusalem. The multitudes, as described by Matthew and John, "spread their garments in the way" (Matt. 21:8), and "took branches of palm trees, and went forth to meet him" (John 12:13).

It was the time of the annual feast of the Passover. For some time the chief priests of the Sanhedrin had conspired together to find an excuse for taking Jesus and plotted to put Him to death. They felt their opportunity had arrived.

The day preceding the eating of the Passover, Jesus instructed His disciples where to find a room so they could meet together and receive His instructions. In that room Jesus met with the Twelve, and they sat down to eat. After they had finished, Jesus

taught them and ministered to them. He washed their feet and said to them:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:13-14.) Then He taught them:

"Now is the Son of man glorified, and God is glorified in him. . . .

"Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; . . .

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:31, 33-35.)

He continued to teach:

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know." (John 14:1-4.)

But Thomas asked, "Lord, we know not whither thou goest; and how can we know the way?" (John 14:5.) The Savior replied:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:6-7.)

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.)

"Whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.)

Initiated sacrament and prayed for believers

While in that upper room, Jesus, initiating the sacrament, picked up bread, brake it, prayed over it, and passed it to the disciples, saying:

"This is my body which is given for you: this do in remembrance of me.

"... This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.)

After introducing the sacrament, the Savior said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7.)

The Savior prayed to the Father for the Apostles and all believers:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3.)

The betrayal

After Jesus had finished His prayer to His Father, He left the upper room with the disciples and entered the Garden of Gethsemane to seek solitude and to pray:

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

Of His suffering in the garden, the Savior Himself has said:

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my

preparations unto the children of men." (D&C 19:18-19.)

"Behold, I, God, have suffered these things for all, that they might not suffer if they would repent." (D&C 19:16.)

As the guards and Judas approached Him, the Lord said, "Behold, he is at hand that doth betray me." (Matt. 26:46.)

Then Judas kissed Him on the cheek.

Jesus asked, "Friend, wherefore art thou come?" (Matt. 26:50.)

"Whom seek ye?" (John 18:4.)

A guard replied, "Jesus of Nazareth."

The Savior said, "I am he." (John 18:5.)

The guards then led Jesus away to the Jewish rulers and then to Caiaphas, the high priest. (See Matt. 26:57.)

The Crucifixion

"I adjure thee by the living God," said Caiaphas, "that thou tell us whether thou be the Christ, the Son of God." (Matt. 26:63.)

"I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:62.)

Jesus was then taken before Pilate, who asked, "Art thou the King of the Jews?" (John 18:33.)

Jesus replied, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John 18:36.)

Pilate said to the crowd:

"I find in him no fault at all.

"But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" (John 18:38-39.)

The crowd shouted, "No! No! Not this man, but Barabbas." (See John 18:40.)

Then Pilate took Jesus and

scourged Him. And the soldiers platted a crown of thorns and put it on His head, and they put on Him a purple robe. (See Mark 15:15-17.)

Pilate said, "I find no fault in this man." (Luke 23:4.)

The crowd shouted, "Crucify him. Crucify him. Away with him. Crucify him." (See Luke 23:21.)

And they took Him, the Master—He whom Peter denied three times—and led Him forth. He carried His own cross. He began the long journey to the hill, past the crowds that lined the way, past the weeping women, past the murderous mob that had cried for His crucifixion and through the gates of the city, out to the hill called Golgotha—the "place of a skull." (See John 19:17.) And there they crucified Him.

To the penitent thief hanging beside Him, Jesus said, "To day shalt thou be with me in paradise." (Luke 23:43.)

The last mortal words of Jesus:

"Woman, behold thy son!" (John 19:26.)

And then turning to John, "Behold thy mother!" (John 19:27.)

And then, "Father, into thy hands I commend my spirit." (Luke 23:46.)

"It is finished." (John 19:30.)

The Resurrection

"Now upon the first day of the week, very early in the morning," women went to the sepulchre with spices they had prepared, and "found the stone rolled away from the sepulchre." (Luke 24:1-2.)

The voice of an angel asked:

"Why seek ye the living among the dead?"

"He is not here, but is risen." (Luke 24:5-6.) This announcement proclaimed the most glorious event since the dawn of creation.

Mary heard a voice ask: "Woman, why weepest thou? whom

seekest thou?"

She said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

She heard someone say, "Mary."

Then she knew Him and replied, "Master."

"Touch me not," He said, "for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (See John 20:15-17.)

Later Jesus appeared to the Apostles in the upper room where He had spent the evening with them prior to His death. They were frightened. Then they heard the voice of the Master:

"Peace be unto you. . . .

"Why are ye troubled? and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36, 38-39.)

Later, on the seashore at Galilee, while the Savior and the disciples were eating fish together, Jesus asked Peter, "Simon, son of Jonas, lovest thou me more than these?"

"Yea, Lord; thou knowest that I love thee."

"Feed my lambs."

"Simon, son of Jonas, lovest thou me?"

"Yea, Lord; thou knowest that I love thee."

"Feed my sheep."

"Simon, son of Jonas, lovest thou me?"

"Lord, thou knowest all things; thou knowest that I love thee."

And the Savior replied yet again, "Feed my sheep." (See John 21:15-17.)

Three times Peter had openly denied the Lord. Now, three times Jesus drew from him the assurance of his love and loyalty.

The time had come for Jesus to

ascend to His Father's throne. Before His death He had declared to His Father, "I have finished the work which thou gavest me to do." (John 17:4.)

After His resurrection He tarried on the earth for some forty days, that His disciples might more fully comprehend His risen and glorified being and be instructed in matters of the kingdom of God.

Now He was ready to leave. The Apostles knew He was the Savior. His disciples would no longer associate Him with only the tomb. They would testify of Him as glorified.

Mount of Olives

As the place for His ascension Jesus chose the Mount of Olives, which He knew well; for nearby, on the slope of the mount at Bethany, He had found rest and affection with Mary and Martha and Lazarus. Also near was the Garden of Gethsemane where He had prayed and agonized alone. He chose the Mount of Olives to ascend from, and upon its summit His feet will rest when He comes again—not as a man of sorrows, but as a glorious and triumphant king.

There on the Mount of Olives the Savior instructed the Apostles and all who believe:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

I testify by the power of the Holy Ghost that this same Jesus is the Christ, the Son of the Living God, crucified for the sins of the world "to cleanse it from all unrighteousness;

"That through him all might be saved." (See D&C 76:41-42.) "He shall feed his flock like a shepherd: he

shall gather the lambs with his arm, and carry them in his bosom." (Isa. 40:11.)

He is our Redeemer, our Lord, our King. His kingdom is again established on the earth, which is The Church of Jesus Christ of Latter-day Saints. This church, by divine direction, is preparing the world for His second coming—for He will come again—I humbly declare in His holy name, amen.

President Hinckley

Elder David B. Haight, a member of the Council of the Twelve Apostles, has just spoken to us.

Before hearing President Tanner's remarks, we should like to express appreciation to all of you who have participated in the meeting of this great conference. We pray that you may return safely to your homes, basking in the inspiration that you have felt here. On behalf of all who have listened to the singing during sessions of this conference, we express our thanks to the choirs that have performed and to their conductors and accompanists.

We appreciate the attention given by representatives of the media in reporting the sessions of this conference.

We thank our city officials for their cooperation, as we express gratitude likewise to the attending physicians, the Relief Society and Church Health Unit nurses who have been on hand to render service, and to the ushers and interpreters.

We give our thanks to the owners and managers of the many radio and television and cable systems who have given public service time to carry sessions of this conference in many countries.

We shall now be pleased to hear President N. Eldon Tanner, First Counselor in the First Presidency, and following that to listen to a few words

of blessing and benediction from our beloved prophet, President Kimball; after which the Tabernacle Choir will sing "Our God Is a God of Love."

The benediction will then be

offered by Elder Rex D. Pinegar of the First Quorum of the Seventy, and this conference will then stand adjourned for six months.

President N. Eldon Tanner

President Kimball is directing us

I'm very pleased to say a few words to you before we close this meeting. I feel very blessed this afternoon as I sit here by our President [President Spencer W. Kimball], whom I miss more than I can possibly say whenever he is not with us. We've appreciated very much having him come and attend the Council of the Twelve and First Presidency meetings. When we had all of the General Authorities of the Church meet in the temple last Thursday, President Kimball came in and expressed his love and appreciation for us. We still have him directing us.

These good men have testimonies

Before I go any further, I would like to say that I've had the privilege of attending some of the meetings directed by the sisters. And I want to tell them I think it is a wonderful thing the way they carry on the work. May the Lord bless them in their work.

Now, as we've sat here in this conference we have been very fortunate to hear all the General Authorities who have borne testimony, who have referred to prophecies and blessings, and who have described the progress that this Church has made. I would like to say to each and every one of you that all these good men have testimonies of the gospel. They wouldn't lie to you. They are telling you the truth—and in a spirit we can't

forget. As they have talked to us, I'm sure in most of your minds you have felt it is right, and you have agreed with what they have said.

Help us live worthy of this conference

Now, determine as you review in your minds their words, which one of your weaknesses you are going to try to get rid of in order to enjoy the presence and blessings of our Heavenly Father.

I have had the great privilege of being a counselor and working very closely with four of our Presidents. These prophets had entirely different personalities, but to see how the Lord works through them is a great privilege, and one can realize why they were chosen. Follow their teachings.

I humbly pray that each and every one of us will go home with one thought—and that is to improve ourselves and be worthy of the blessings we enjoy. I asked a grandson of mine to bless the food at lunch today, and I was very pleased to hear him say, "And help us to remember what we learn at this conference, and help us to live worthy of it and apply it in our lives."

Brethren and sisters, may the Lord give us a clear understanding of where we should improve to serve him. Start right now, as I have done, to determine to put into practice some

of the things that have been taught to us today.

I'm very happy to have been here this afternoon. I'm glad to see how the conference proceeded. It's a very great conference, and to have our President

here at two of the sessions is a great blessing indeed. May the Lord bless us that we may do his will and keep his commandments, I humbly pray in the name of Jesus Christ, amen.

President Spencer W. Kimball

Gratitude and love

My beloved brothers and sisters, this is a great experience for me. I have waited for this day and hoped for it and believed for it. I have a great love for the people of this Church, and gratitude for the love expressed by them and by all of the people of these valleys.

and for the memory of the great experiences I've had with you, I bear my testimony: this work is divine, the Lord is at the helm, the Church is true, and all is well. God bless you, brothers and sisters, I pray in the name of the Lord Jesus Christ, amen.

The Lord is at the helm

So as I express that love for you

The Choir sang "Our God Is a God of Love."

Elder Rex D. Pinegar offered the benediction.

GENERAL WELFARE SESSION SATURDAY MORNING

A general welfare services session was held in connection with general conference on Saturday, April 3, 1982, at 7:00 A.M. In attendance at this meeting were General Authorities, the Relief Society General Presidency, Regional Representatives, stake presidencies, high councilors involved in welfare work, bishoprics, stake and ward Relief Society presidencies, and others responsible for

operating welfare production projects.

President Marion G. Romney, Second Counselor in the First Presidency, conducted this session.

President Romney opened the meeting with the following remarks:

President Marion G. Romney

We are mindful of the absence of

President Kimball, whose doctors recommended that he watch these proceedings on television. He continues to improve, but it was felt wise that he not attend this meeting. We hope and pray that he will soon be able to return to his normal schedule of duties.

We urge you to take notes during these sessions and, when you return to your stakes and wards, to pass on to your co-workers who have welfare responsibilities what you learn here this morning.

Under the direction of Donald Ripplinger with Roy M. Darley at the organ, we shall begin this meeting by singing hymn no. 118, "Now Let Us Rejoice." The invocation will be offered by Elder Franklin D. Richards,

a member of the Presidency of the First Quorum of the Seventy.

The congregation sang "Now Let Us Rejoice."

Elder Franklin D. Richards offered the invocation.

President Romney

Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric, will be our first speaker. He will be followed by Sister Barbara B. Smith, General President of the Relief Society.

Bishop J. Richard Clarke

Work is a blessing

Few writers in our generation have produced the number and quality of best-selling books that James A. Michener has. I am amazed at the range of his interests and his commitment to excellence. His success is not accidental. It does not come solely from the endowment of a natural talent. His success comes from developing the habit of hard work.

He was raised in poverty by a widowed mother. From age eleven, James worked six days a week every summer and delivered papers during the winter. At age fourteen he apprenticed as a plumber and worked fourteen hours a day in the summer and four hours a day in the winter. Looking back he says, "Instead of turning me against work, this ingrained in me the attitude that sensible people work hard to attain sensible goals—a philosophy I still adhere to." ("An Authentic Work Ethic: I. The

Path to Achievement," *Reader's Digest*, Jan. 1977, p. 149.)

Work is a blessing from God. It is a fundamental principle of salvation, both spiritual and temporal. When Adam was driven from his garden home, he was told that his bread must be produced by his physical toil, by the sweat of his brow. Note carefully the words: "Cursed shall be the ground for thy sake" (Moses 4:23; *italics added*), that is, for his good or benefit. It would not be easy to master the earth; but that was his challenge and his blessing, as it is ours.

A Mormon trademark

We are cocreators with God. He gave us the capacity to do the work he left undone, to harness the energy, mine the ore, transform the treasures of the earth for our good. But most important, the Lord knew that from the

crucible of work emerges the hard core of character.

Work has become a Mormon trademark. We are known throughout the world as a highly motivated, industrious people. Eric Hoffer once cautioned, "Put a Mormon in a hopper and out comes a tycoon." (Quoted by C. Brooklyn Derr in *ENSIGN*, Feb. 1978, p. 3.)

This intense commitment to the work ethic is our tradition. Mormon industry has left its mark upon every piece of land we have occupied. Missouri, Nauvoo, the Salt Lake Basin, and all the valleys of the mountains where the Saints have settled are famous monuments to Mormon toil.

Of this period, President J. Reuben Clark observed: "We moved under our own power, without subsidy, without loan, wished on our way only by the maledictions of those who drove us out from our own homes and then appropriated, without paying for it, the property they forced us to leave behind. . . .

"So we struggled on against want and misery; toil and hardship were with us daily. . . .

"But the Church survived; the people prospered. *Character endured intact*. We took care of our own poor. In times of scarcity neighbors helped one another.

"Time and again, we passed through the fiery furnace; we came out of it each time, refined, with the dross burned away, re-inspired, sanctified." (*Church Welfare Plan*, pamphlet, 1939, pp. 8-9; italics added.)

President Kimball sets a high standard

In this commitment, our prophets have led by example. It is said that President Wilford Woodruff loved work. "To him it was a blessing, a privilege. . . . His toil in the canyons, his sweat in the harvest field, . . . were all important parts in divine economy. . . .

"To sweat, was a divine command as much so as to pray." (Matthias F. Cowley, *Wilford Woodruff: History of His Life and Labors*, Salt Lake City: Deseret News, 1909, pp. 644-45.)

In our day, I know of no better example of obedience to the divine law of work than President Kimball. Personifying his "Do it!" philosophy, President Kimball has committed himself not only to the pursuit of happiness, but to the happiness of pursuit. On one occasion, when Dr. Wilkinson showed concern for President Kimball's health and the increasing demands he was making on his body, President Kimball responded in a kindly way, "Your job, Brother Wilkinson, is to keep me going at the pace I am going to go."

This reminds me of the farmer who was feeling a little sluggish and went to see his doctor. After examination, the doctor told him that his problem was that he was burning his candle at both ends. The farmer replied, "I knew that before I came. What I want from you is some more wax."

President Kimball's complete dedication to his work sets a high standard for all of us. We have a moral obligation to exercise our personal capabilities of mind, muscle, and spirit in a way that will return to the Lord, our families, and our society the fruits of our best efforts. To do less is to live our lives unfulfilled. It is to deny ourselves and those dependent upon us opportunity and advantage. We work to earn a living, it is true; but as we toil, let us also remember that we are building a life. Our work determines what that life will be.

Work faithfully

Work is honorable. It is good therapy for most problems. It is the antidote for worry. It is the equalizer for deficiency of native endowment. Work makes it possible for the average

to approach genius. What we may lack in aptitude, we can make up for in performance.

As recommended by Korsaren: "If you are poor, work. . . . If you are happy, work. Idleness gives room for doubts and fears. If disappointments come, keep right on working. If sorrow overwhelms you, . . . work. . . . When faith falters and reason fails, just work. When dreams are shattered and hope seems dead, work. Work as if your life were in peril. It really is. No matter what ails you, work. Work faithfully. . . . Work is the greatest remedy available for both mental and physical afflictions." (*The Forbes Scrapbook of Thoughts on the Business of Life*, New York: Forbes Inc., 1968, p. 427.)

Four elements of work ethic

Let me suggest some other elements of the work ethic which are important:

1. As Latter-day Saints, if we would be true to our religion, we must perform high-quality work. It is a matter of integrity. Every piece of work we do is a portrait of the one who produced it. We are increasingly concerned with the diminishing quality of work in our society. On every hand we see shoddy workmanship for which full compensation is expected, whether the product meets acceptable standards or not. We must be motivated by a higher ideal than simply meeting the artificial standard of a society which has allowed inferior performance to be acceptable. That is not the Mormon ethic. In times of unemployment, Latter-day Saints who practice the work principles of our religion should be in great demand.

2. Let us give full, honest effort to our jobs as though we owned the enterprise. In a very real sense, each of us is in business for ourselves, no matter who pays us. Be honest with your employer. Make sure that "the laborer is worthy of his hire." (D&C 84:79.) Our employers should get the

best we have in us, not just enough to get by or to meet common standards. Each of us should set a personal standard based upon our ability. Let us exemplify the old pioneer motto: A Full Day's Work for a Full Day's Pay.

3. Continue to invest in your personal development. Expand your occupational horizons by constant study. Use your spare time wisely. If we waste thirteen minutes each day, it is the equivalent of two weeks a year without pay. Look to your present job as a stepping-stone along your career path. Take time to think. The dimensions of most jobs are constrained only by the mind of the uncreative worker. I like what one businessman counseled: "If at first you do succeed, try something harder!"

4. To teach our children to work is a primary duty of parenthood. Our children have experienced unprecedented prosperity created by parents who have worked hard to provide what they themselves did not have as youngsters. If we are to save our children temporally and spiritually, we must train them to work. They must learn by example that work is not drudgery, but a blessing.

Fortunate is the young man or woman who has learned how to work. Wise is the parent who requires children to learn responsibility and to meet acceptable performance standards.

In a Mother's Day tribute, a lovely Latter-day Saint mother, Beverly Graham, expressed appreciation for her home training. She said:

"Mother's love included strict discipline, definite rules, and regulations that were firmly enforced. We used these rules as the starch for our backbone.

"Mother loved being a mother and a lady and enjoyed the arts of homemaking. She has passed this on to my sister and me. It was with great patience that she taught us to sew, cook, clean house, iron, etc. Can reironing one of Daddy's white shirts until it was perfect be a blessing? Or getting up to do the washing and

ironing before school—a blessing? Or peeling beets, shelling peas by the hour, husking bushels and bushels of corn for canning, picking berries at the crack of dawn before the sun got too hot—blessings? You couldn't convince me then, but you can now. They taught me great lessons in the value of thrift, work, and responsibility."

As we teach our children these values, let us emphasize the principle of shared responsibility. Do not be confused by attempts to label some jobs as strictly male or strictly female. Generally speaking, each child should know how to do simple cooking, wash dishes, clean the house, mow the lawn, tend the baby, and wash the car. These skills will do much to make their adult lives happier and more productive.

Leisure is not idleness

Now, what about our leisure time? How we use our leisure is equally as important to our joy as our occupational pursuits. Proper use of leisure requires discriminating judgment. Our leisure provides opportunity for renewal of spirit, mind, and body. It is a time for worship, for family, for service, for study, for wholesome recreation. It brings harmony into our life.

Leisure is not idleness. The Lord condemns idleness. He said, "Thou shalt not idle away thy time, neither shalt thou bury thy talent" (D&C 60:13.) Idleness in any form produces boredom, conflict, and unhappiness. It creates a vacancy of worth, a seedbed for mischief and evil. It is the enemy of progress and salvation.

Design of the welfare plan

Work is an essential element in the Lord's welfare plan; but it is a special kind of work. Work of the members, sanctified by love, produces the commodities which solve the temporal needs of our worthy poor. The laborer is blessed and sanctified in

his unselfish service. The needy member accepts assistance in the spirit of love and gratitude. He knows it was provided by the toil and sacrifice of the Church members. To the extent of his ability, the needy member works for what he receives, as assigned by the bishop, thereby preserving his dignity.

The individual is all-important in the Lord's plan. Any system which does not require initiative, self-reliance, and the necessity of work for what we receive, if able, will not preserve its integrity. The design of the welfare plan of the Church is to abolish the dole. The dole is a blight in any welfare system and should be feared as cancer in the human body.

Brigham Young declared, "It is never any benefit to give out . . . to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need. . . .

"To give to the idler is as wicked as anything else. Never give anything to the idler.

"Set the poor to work." (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1954, pp. 274-75.)

President Clark added, "Brethren, . . . do your best to see that those . . . who consume, shall be among those who produce. It is a principle . . . that destroys character [and] initiative, to get into the frame of mind where our sustenance comes as a gift." (Transcript of talk given in welfare meeting, Apr. 1960, p. 3.)

Our divine heritage

In the broader sense, work is the means to achieve happiness, prosperity, and salvation. When work and duty and joy are comingled, then man is at his best. Tagore wrote,

*I slept and dreamt
That life was joy
I woke and saw
That life was duty*

I acted, And behold!

Duty was joy!

(Quoted by Earl Nightingale, "Our Changing World," #5193.)

Work was instituted from the beginning as the means by which the children of God were to fulfill their earthly stewardship. Work is our divine heritage. Elder Stephen L. Richards taught: "Work with faith is a cardinal point of our theological doctrine and our future state—our heaven, is envisioned in terms of eternal progression through constant labor." (In

Conference Report, Oct. 1939, pp. 65, 68.)

The voice of the Lord to this generation is:

"Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might. . . .

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." (D&C 75:3, 5.)

To this I testify, in the name of the Lord Jesus Christ, amen.

Sister Barbara B. Smith

In Proverbs, King Lemuel speaks of what his mother taught him. She gave him such an impressive guide that it is recorded in great detail. She made a particular point of telling him about the qualities and attitudes to look for in a wife and in the mother of his children, if his household were to be so well managed that in the end the children would rise up and call their mother blessed. (See Prov. 31:28.)

No one way will fit all circumstances

We need this kind of specific counsel in this day when so many avenues of interest are open to women, and when more and more opportunities are coming to us. We need to look very closely not only at the offerings, but also at our own family's needs if, finally, our children are to receive here in mortality the eternal blessings that a mother is so ably qualified to give.

Each mother will have to determine how she can bless her children. Because of the many options from which a woman might choose, it becomes extremely important that she select carefully.

To the woman with children at

home, that choice becomes not only important but critical. She will need unerring sources for direction—the scriptures, the teachings of Church leaders, and personal affirmation to her prayers of supplication—for the "changing winds," of which we are warned in Ephesians (4:14), are perhaps nowhere more apparent than in the challenges and decisions women are facing now.

We could be easily "tossed to and fro" (Eph. 4:14) if it were not for the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2 Pet. 1:19.)

In that light of truth each woman can walk with confidence, knowing what is right for her. There is no one way that will fit all circumstances. Some women must come to one solution and some to another.

Give help and encouragement

The ideal for a family is, and always has been, to have a mother in the home to be with the children, to care for them and to help them grow, to coordinate and correlate the family's activities, and to be a stay against

intrusions of unrighteousness. There are times, however, under unusual circumstances, when, in order to help provide for even the basic needs of her family, a mother may be required to accept employment outside her home. As President Ezra Taft Benson has stated, "Many of you often find yourselves in circumstances that are not always ideal . . . who, because of necessity, must work and leave your children with others." (ENSIGN, Nov. 1981, p. 105.)

It is to those mothers we address these remarks today. We urge also that Relief Society leaders make certain that they include those mothers in Relief Society callings and that lessons and programs address their needs. We hope that husbands, home teachers, and visiting teachers will give them encouragement and positive reinforcement in the demanding role that is theirs, for we know that in spite of their added working role they still must provide the emotional support that children need. In addition to the obvious physical needs of children, there are other aspects of a child's life that should not be neglected even though a mother has employment outside the home.

Challenges

The challenges facing the working mother of small children are many. First, she must find someone to give good care to her child. Next, she has to decide what to do in an emergency situation when there is an accident or sickness. She must rely on the help of an understanding employer, a relative, a neighbor, a schoolteacher, or someone else to help in those times of crisis.

We find that most working mothers organize their time by advance planning, shopping, scheduling, and assigning chores to include each member of the household. They realize the importance of having meals that provide essential nutrients and the

warmth of gracious family dining—even though fast-food establishments appeal to and even cater to the working-outside-the-home mother as an easier alternative.

We are well aware, however, that the real challenges for many working mothers come in their responsibility for guiding children through periods of questioning and decision making and in their times of trouble. These challenges come in being able to sense the unexpressed needs of children and those of which young people, in their immaturity, may not themselves be aware. A mother may not always be on hand when her child's needs seem most acute. But we find that many working mothers take every opportunity to be with their children—to work with them in accomplishing household duties; when it is appropriate, to shop, plan, and play together; and sometimes just to be in the same room so that they have the sense of being with someone who loves them.

Balance between work and play

It might be a temptation for a working mother to plan special outings and play times as the so-called "quality" time she has with her children. But many are aware of the danger this poses in giving them a distorted picture of life by using all their time together in recreation. It is important for children to see the balance that is necessary between work and play. They need to know that special events are more meaningful when daily routines are established and when assigned duties are completed.

One grandmother helped her grandchildren learn this truth. When they came to her house she was careful to have jobs they could do together; then afterward, they played a game. Then another task was followed by another game. The children learned, as she hoped they would, the relationship between work and play and the comfortable sense of playing after work is completed.

Schoolwork, too, and practicing to develop musical or other talents can become part of the daily routine. A mother who strives to know success can help her children learn the *price* of success by working with them, when necessary, to help them reach a degree of excellence. A mother can make the difference in a child's achievement. She can give support by monitoring the completion and accuracy of assignments. She can help a child reap the rewards of persistent effort.

Even though a working mother cannot be the full-time model she might be if she were home with her children, she can help them learn the personal discipline that comes with daily, routine responsibilities, and, afterward, the well-being resulting from praise for work well done.

A mother must consider the essential purposes of life. Leo Rosten, writer, scientist, professor, has made a statement that gives us purposes to ponder:

"Where was it ever promised us that life on this earth can ever be easy, free from conflict and uncertainty, devoid of anguish and wonder and pain? . . .

"The purpose of life is to *matter*, to be productive, to have it make some difference that you lived at all. Happiness, in the ancient, noble sense, means self-fulfillment—and is given to those who use to the fullest whatever talents God . . . bestowed upon them."

He continues: "Happiness, to me, lies in stretching, to the farthest boundaries of which we are capable, the resources of the mind and heart." (*This Week Magazine*, 20 Jan. 1963, p. 2.)

Nourish body and spirit

A woman who must work to care for the needs of her children should learn the essential purposes of life and come to know the Lord and feel his love and direction. Then she can help

her children know him and grow to feel secure in our Heavenly Father's love.

One woman who came to this realization wrote:

"Right after my divorce, I determined that I was going to give my children the *best* of everything. . . . I would provide well for them. . . . I would substitute in every way for their father. I would take them on picnics, build them a tree house, and play baseball with them. I would not allow them to suffer because of our divorce.

"I baked, sewed, ran, played, wrestled. I cleaned, I ironed. I was busy being both mother and father for them.

"One evening I put the three of them in the bathtub together while I finished a chore. Then I came back, soaped the youngest, rinsed him, lifted him from the tub, and stood him on a bath mat while I wrapped a towel around him. Then I carried him off to the bedroom to put his pajamas on and tuck him into bed. I repeated the process with his brother and then his sister.

"As I bent down to kiss them goodnight, my older son said, 'Sing us a song, please.'

"Which one?' I asked.

"'Rudolph'!' said the youngest immediately.

"No, 'Johnny Appleseed,'" said his brother.

"Then their sister said, 'Sing, 'Stay Awake.'"

"I can see if I stay to sing one song, I'll be singing for an hour, and I don't have an hour to spare. So goodnight.' I turned off the lights.

"Please sing just one song, mommy. You can choose the song."

"What about our prayers?"

"Firmly, I replied, 'I said goodnight and I mean goodnight.'

"As I walked back to the bathroom to tidy up, I thought of how grateful they would be someday when they were old enough to understand how much I had done for them!

"As I entered the room I stopped short. There on the bath mat were three perfect sets of damp footprints. For one brief moment I thought I saw standing in the footprints the spirits of those precious children I had just tucked into bed. In that instant I saw the foolishness of my ways. I had been so busy providing for the physical needs of their mortal bodies that I was neglecting their spirits. I knew then that I had a sacred obligation to nourish both. If I were to clothe them in the latest fashions and give them all that money could buy and fail to tend to their spiritual needs, I could not justifiably account for my awesome responsibility as their mother.

"Humbled, I went back to their bedroom. We knelt together in prayer. We all four climbed up on the boys' big bed and sang song after song until I was the only one awake to sing."

The single parent

Latter-day Saint mothers can find programs in Relief Society that will help them meet the many needs of their children—not only their health and safety, their food and clothing, their social and emotional needs, but their spiritual growth, and the establishment of good family relationships that will last beyond time.

Testimonies abound in support of those who have provided extraordinary care as single parents. We are confident that the Lord is particularly mindful of such women and that, while their role is an unusually challenging one, they can succeed. But they too must make their decisions in the light of the principles and purposes of the Lord, in that faith which is truly the substance of things hoped for.

With the help of the Lord, families will be given strength to do what they must do—working together, using every skill to organize and to be provident, in order that they might accomplish the goals they have set.

Young children respond readily to real need and can work together with their parent or parents to achieve family success.

A model of righteousness

Of all the creations of God, men and women are the ones that are to become as he is. We are his children. He has given us a plan, a model, and teachings that will help us gain his attributes.

We can learn to become like him as we use his ways to teach our children: establishing regular communications with them; listening, guiding, prompting; watching over them always; protecting but not manipulating; allowing them to learn by experience; correcting them in such a way that they learn to obey—not because it is our will, but because they have learned to do what is right to do to grow in wisdom.

We can plan our lives and, to the degree that it is possible, determine the end from the beginning by building upon God-given principles to provide the security of truth.

We can strive to be a model of righteousness. Children learn what life is by observing and doing.

When a mother provides an example of joy, the children's world is one of happiness. When she makes wise choices, she helps them to learn discernment, and she brings to her home the refining quality that is such an important element in worthwhile progress. Learning from the Lord a Christlike love, she can manifest this kind of selfless care that will bless her home and at the same time show her children how to love. As we are told in the scriptures, "by laboring with all the might of [our] body and the faculty of [our] whole soul," we can have peace in our lives, and we can "teach [our] children to pray, and to walk uprightly before the Lord." (W of M 1:18; D&C 68:28.)

The end better than the beginning

Mothers have the special opportunity of bringing children into the world; they can also play a significant role in bringing to pass their success and happiness here as they prepare them for life eternal.

The economic conditions of today present problems to women and their families that have many implications and far-reaching effects. A woman can find solutions as she recognizes the needs that only she can fill and the part that she must play in the Christlike development of her children. As she lives close to the Spirit, that way will be made clear for her. A wife may be compelled to help with the finances of her family. In this matter we have been given direction. President Kimball has stated:

“Some women, because of circumstances beyond their control, must work. We understand that. . . . Do not, however, make the mistake of being drawn off into secondary tasks which will cause the neglect of your eternal assignments such as . . . rearing the spirit children of our Father in Heaven. Pray carefully over all your decisions.” (ENSIGN, Nov. 1979, p. 103.)

In “A Little Parable for Mothers” by Temple Bailey, a young mother setting out on her path of life

was told that the way would not be easy but that the end would be better than the beginning. She taught her children that life was good. She gave them courage, fortitude, and strength. And finally she was able to teach them to look above the clouds that bring shadows of darkness into this life, to see the glory of God. Knowing how to find their Heavenly Father through the darkness and living by the light of his glory, her children could walk alone. The mother’s journey was over, but the end was better than the beginning because of what she was able to teach her children. (Typescript, LDS Church Historical Dept., Salt Lake City, Utah.)

In the end it is you wonderful, wonderful mothers—you who have put your families first, who have helped each child come to feel the acceptance of your love and the love of our Father in Heaven, and to know the truth of the gospel as your life bears witness of it—it is you whose children will “arise up, and call [you] blessed.” (Prov. 31:28.) I so testify in the name of Jesus Christ, amen.

President Romney

Elder J. Thomas Fyans, a member of the Presidency of the First Quorum of the Seventy, will now address us.

Elder J. Thomas Fyans

With the headlines of newspapers and cover stories of magazines full of doom and gloom about the economy, it is well for us to recall the counsel which we as a church have heard for years. That counsel has included such things as obtaining a year’s supply of food, staying out of debt, and preparing for employment. Following this counsel has meant financial salvation to many who have found themselves unemployed during the past year.

Stand independent

The Lord has commanded us to remain self-sufficient, thus retaining our independence. He has said:

“Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you;

“That through my providence,

notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world." (D&C 78:13-14.)

How are we to "stand independent above all other creatures beneath the celestial world"? In 1946, Elder Albert E. Bowen had some thoughts on this scripture which struck a familiar chord in my heart. He said:

"The only way the Church can stand independent is for its members to stand independent, for the Church IS its members. It is not possible to conceive of an independent Church made up of dependent members—members who are under the inescapable obligation of dependency. The Lord must want and intend that His people shall be free of constraint whether enforceable or only arising out of the bindings of conscience. It is not believed that any person or people can live from gratuities—rely upon them for means of subsistence and remain wholly free in thought, motive and action. History seems to record no such instance. That is why the Church is concerned that its members, who have physical and mental capacity to do so, shall render service commensurate with their capacities for aid extended. That is why the Church is not satisfied with any system which leaves able people permanently dependent, and insists, on the contrary, that the true function and office of giving is to help people into a position where they can help themselves and thus be free.

"Hesitancy to extend basic welfare principles to this previously unthought of application arises, no doubt, out of a natural human reluctance to forego an apparent benefit which may be had for the taking and ostensibly without price, though this latter is a delusion, since no one ever gets something for nothing, the recipient always pays; if not in money, then in forfeiture of some invaluable right or freedom." (Albert E. Bowen *The*

Church Welfare Plan [Gospel Doctrine manual, 1946], p. 77.)

The Church can be no more independent than the collective independence of its individual members. We fear that some may misunderstand the intent of the resources of the welfare program of the Church and fall into a false sense of security that will lead to reduced efforts toward self-sufficiency. It is not financially possible, nor is it sound in principle, for the Church to amass the assets necessary to take care of the members of the Church who are physically able to work. All the efforts of the welfare program are directed to helping people become self-sufficient. The exceptions to this, of course, are those who cannot take care of themselves. The program provides a brief, temporary port in the storm for the able-bodied and is not meant to be a permanent home. The welfare program of the Church does not represent Church independence, but is a means toward the end of making individuals independent. For the Church, as an organization, to be independent, it would basically have to duplicate the economy of the individual members. This is neither practical, possible, nor prudent. We have all been taught that dependence on the government is not good. Neither is dependence on the Church—that principle runs as deep as free agency itself.

Employment problems

In order to become independent, members must be employed. The economy today is not conducive to obtaining employment with ease. Here are some of the problems with which we are faced:

Last year in the United States there were 1.1 million new homes or apartments started. This was the lowest number since 1946. The first few months of this year show signs of being even more challenging. Mortgage interest rates have climbed from

9 percent in 1977 to over 17 percent in recent months.

Last year, automobile sales were the lowest they have been in twenty years. Losses of United States auto makers have been astronomical. Companies that supply auto makers, such as steel companies, are beginning to feel the seriousness of the situation.

The result of these conditions is a large increase in unemployment. Currently, unemployment is very close to 9 percent, and many economists project it will go even higher before there is a substantial reduction. This 9 percent unemployment equates to 9.5 million Americans being out of work.

These unemployment problems are not limited to the United States. The unemployment rate is 8.6 percent in Canada and 9 percent in Europe. In other places, such as South America, great numbers of people are without work.

Proceed with optimism

These economically turbulent times should not come as a shock to members of the Church who have been listening. Neither should they be devastating to those who have followed the counsel which they have heard. The scriptures tell us we will have this and much more, while at the same time whispering, "Peace, be still." (Mark 4:39.) "If ye are prepared ye shall not fear." (D&C 38:30.) And "All these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

Therefore, at this time of economic difficulty, let us rejoice in the fact that we have the restored gospel which gives perspective to the ups and downs in life. Let troubled times serve as a catalyst for introspection and soul searching—followed by increased spirituality. We need to be more sensitive to those around us who may be affected more than ourselves and help each other through this valley. As a people, we should rise to the challenge

and grow from it. We need to proceed with optimism and not fall victim to the debilitating effects of negative, doomsday attitudes.

Church employment system

I would like to direct the balance of my remarks to a program which will have a great impact on helping us meet today's challenges. I speak of the Church employment system. This is not a new program, but, as is so often the case, it is not appreciated or understood until such time as it is dearly needed.

Priesthood leaders will receive a copy of the *Church Employment System Guidebook*, which details the workings of the system. You will also be taught in the various councils of the Church. The objectives of the Church employment system are (1) to help individuals find gainful employment by collecting and quickly sharing job information from members and others in the community; (2) to provide counseling and improved opportunities for those in need of better employment or rehabilitation; and (3) to help parents, through priesthood quorums and Relief Society, to counsel family members about employment and career planning.

To help coordinate this effort, ward and stake employment specialists are called. Careful thought should be given to the persons selected as employment specialists. You bishops know the amount of time and energy you are directing to problems either directly or indirectly related to unemployment. Let this employment specialist serve as a resource in helping you solve some of these problems. We would encourage every ward and stake to have qualified employment specialists called in the near future.

At the request of local priesthood leaders and as approved by the Executive Administrator and General Welfare Services Committee, an employment center may be set up. The

objectives of employment centers are to (1) coordinate job opportunities; (2) place applicants who are not placed at the ward level; (3) at the invitation of priesthood leaders, train stake and ward specialists; and (4) coordinate job solicitation in the business community.

Individual's responsibilities

Let us emphasize that the success of the employment program of the Church lies with the individual members. National studies have shown that 80 percent of all job opportunities are filled by word of mouth, as opposed to employment services, newspapers, or other types of advertising. If 10 percent of our members are unemployed, 90 percent of our members are employed. It is through the employed members of the Church that job opportunities are initially uncovered. We urge each of you who do have jobs to be on the lookout for openings which can be filled by members of your ward who are out of work. In a time when jobs are scarce, priesthood participation is absolutely vital.

Let's not underestimate the strength of our position. As employment center managers contact businesses, they have learned that, in general, members of the Church enjoy a good reputation as employees. Indeed, any member who is living what he has been taught represents an ideal employee. During times of heavy unemployment, employers can be very selective about the people they employ. We feel our members are prime candidates for the limited jobs available at this time.

We encourage members of quorums to work with those who are unemployed and help them with skills needed in looking for employment. Many people who are unemployed now are unemployed for the first time. They may need additional help in such things as writing an adequate resume and in being effective in job interviews. Resources of the quorum can

do much to help members with proper techniques when applying for a job. Another area where quorums and employment specialists can be of much help is underemployment. Many of our employed members live in constant fear of losing their jobs; others are not being fulfilled by the job which they have. Therefore, another purpose of this program is to upgrade employment.

We counsel bishops to use ward employment specialists in coordinating temporary job opportunities for those who are out of work and who are receiving assistance. We can do much more in the area of providing an opportunity for people to work for that which they receive while they are temporarily unemployed.

Work within the law

This program is one which can be applied in most countries. Obviously, nothing should be done which is contrary to the laws of the land in which you live. It is our feeling that in light of today's economy and in view of our objective to remain independent, the employment program has much to offer. No one can see the deterioration which takes place in a man's spirit when he is unemployed without wanting to do something to help. It is desirable not only to relieve human distress but also to prevent and eliminate its causes. Progress *can* be made with the generous use of talents, time, and resources of many individuals. The Church employment system allows the 90 percent of the Church who are employed to help the 10 percent who are unemployed.

May we be committed and involved in this modern-day response to the Savior's command, "Love one another; as I have loved you" (John 13:34), I pray in the name of Jesus Christ, amen.

President Romney

Brother Ripplinger will now lead

us in singing hymn no. 64, "Hope of Israel," following which we shall hear from Elder Boyd K. Packer of the Council of the Twelve Apostles.

The congregation sang "Hope of Israel."

Elder Boyd K. Packer

There is a recurring theme in the revelations having to do with learning. And, from the beginning, Church leaders have counseled us to get all of the education we can as a preparation for and as an improvement of our careers. For example:

Dignity and worth in honest work

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by *study* and also by *faith*." (D&C 88:118; italics added. See also D&C 90:15; 109:7.)

Learning is to be accompanied by faith, and as the Book of Mormon teaches us, learning "is good if [we] hearken unto the counsels of God." (2 Ne. 9:29.)

There is one thought that must come at the very beginning of a discussion on occupations and careers in order to establish it as preeminent, and it is this:

Do not ever belittle anyone, including yourself, nor count them, or you, a failure, if your livelihood has been modest. Do not ever look down on those who labor in occupations of lower income. There is great dignity and worth in any honest occupation. Do not use the word *menial* for any labor that improves the world or the people who live in it.

There is no shame in any honorable work, and the principle of faith, which the Lord connected with learning, is precious above the technologies of man.

There will be many who struggle

through life with small ownership and low income who discover, because they have been decent, the meaning of the scripture, "He that is greatest among you," let him be "the least and the servant of all." (Matt. 23:11; D&C 50:26.)

Elisha and Naaman

While *schooling* and *education* generally go together, there are kinds of wisdom which are not usually taught in school classrooms.

To illustrate, I begin with the Old Testament record of Naaman who, as the commander of the armies of Syria, had "given deliverance" to his country. He became a leper and the king of Syria feared he would die.

An Israelite slave girl who served Naaman's wife spoke of prophets in Israel who had the power to heal.

The king of Syria sent a message to the king of Israel saying, "I have . . . sent Naaman my servant to thee, that thou mayest recover him of his leprosy." The king of Israel suspected a plot and complained, "He seeketh a quarrel against me. . . . Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

Elisha, the prophet, heard of the king's distress. And "he sent to the king, saying, . . . let him come now to me." Elisha would heal Naaman, and he told why: that "he shall know that there is a prophet in Israel."

When Naaman was near, Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, . . . and thou shalt be clean." Naaman was

angry. There were rivers aplenty in Syria, as good, he thought, as the Jordan. He had expected Elisha to perform some impressive ceremony like clapping his hands upon him. And he "turned . . . away in a rage."

But one of his servants (it seems there is always a servant) courageously chastized the general and said, "If the prophet had bid thee do some *great* thing, wouldest thou not have done it?"

Humbled by his servant, Naaman "went . . . down, and dipped himself seven times in Jordan, according to the saying of the man of God: . . . and he was clean." (2 Kgs. 5:1-14; italics added.)

Self-reliance

Human nature hasn't changed over the years. Even today some of us expect to be bidden to do some "great things" in order to receive the blessings of the Lord. When we receive ordinary counsel on ordinary things, there is disappointment, and, like Naaman, we turn away.

Let me give you a modern-day example. President Kimball has been President of the Church for eight years. In virtually every conference sermon he has included at least a sentence telling us to clean up, paint up, and fix up our property. Many of us have paid little attention to the counsel.

Question: Why would a prophet tell us to do that? Has he no great prophecies to utter?

But, is that not a form of prophecy? For has he not said to us over and over again, "Take good care of your material possessions, for the day will come when they will be difficult, if not impossible, to replace."

Already there is a fulfillment. Families who might have afforded a home when first he spoke now despair of getting one.

For some reason, we expect to hear, particularly in welfare sessions, some ominous great predictions of

calamities to come. Instead, we hear quiet counsel on ordinary things which, if followed, will protect us in times of great calamity.

It was Alma the prophet who said, "By small and simple things are great things brought to pass; and small means in many instances doth confound the wise." (Alma 37:6.)

Now, all of this was to prepare you for the fact that the counsel I will give may seem ordinary, even trivial to some of you. But it will be consistent with the doctrines and principles announced by the First Presidency when the welfare program was first introduced:

"Our primary purpose [is] to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (In Conference Report, Oct. 1936, p. 3.)

That emphasis, on self-reliance, suggests something about education. We cannot expect the Church to assume responsibility for the schooling of all of us.

Direction, counsel, encouragement, vision

One of the questions most often asked of General Authorities as we travel usually begins in this way: "Why doesn't the Church . . .?" And then there follows a description of some worthy project that would, if it should succeed, bring credit to the Church and benefit many people.

For example, why doesn't the Church establish schools to prepare members for financial security?

Some years ago I was near our front gate splitting rails for a fence. A young man came to make a delivery. He had recently returned from over-

seas combat duty. He had falsified his age and left school to join the Marines. When I asked about his future plans, he didn't know. Jobs were scarce; he had no skills to offer.

I counseled him to go back to high school and get his diploma. He thought he couldn't do that; he was too old now. "If you do it," I told him, "you probably will not exactly fit in. And the students will call you the 'old man' or 'grandpa.' But you faced an enemy in combat; surely you've got the courage to face that."

The lesson is this. I only spent ten minutes with him, sitting on a log by our front gate. I did not build a school nor ask the Church to build one. I did not pay his tuition or prepare his lessons. What he needed was some direction, some counsel, some encouragement, and some vision. In this case he took the counsel and returned to school. Now he has a family and an occupation.

I only gave him vision and encouragement. It does not take additional Church budget to do that. That is the responsible role of every priesthood leader in counseling members on careers. We must help people to *help themselves*.

Several years ago a certain country was emerging from a long period of political and economic distress, and there was a need for skilled workers of many kinds. Some of our local leaders, sensing the need, conceived the idea of establishing vocational schools in our chapels to train the brethren in their skills. They could then upgrade themselves in their employment. It was a very appealing idea.

They pointed out that the money expended would be justified on the basis that these brethren would return in tithes more than the cost of the program. They were greatly disappointed when the Brethren did not approve their idea.

There were several things they'd not considered. The most important was that vocational training was

already available to those who *really* looked for it. Classes to train new employees, and to upgrade the experienced ones, were offered by business and industry, and by their government.

What our brethren needed most was counsel and encouragement to take advantage of opportunities that were already available.

We ourselves are responsible to seek out and take advantage of every opportunity to improve ourselves.

Teach moral and spiritual values

Now, there are some things that the Church *must* do, for we are commanded to do them. We must preach the gospel. We must build temples. We must perfect the Saints. These things others cannot do. The many other good things (which are not central to the mission of the Church) must take second place. For we do not have the resources to do all that *is* worth doing, however worthy it may be.

While we cannot build schools for everyone, there is a most important contribution the Church *can* make to our careers, one that *is* central to the mission of the Church. And that is to teach moral and spiritual values.

There are ordinary virtues which influence our careers even more than technical training; among them are these:

- Integrity.
- Dependability.
- Courtesy.
- Respect for others.
- Respect for property.

Let me illustrate one or two of these.

It is likely that our children, and yours, for the first part of their married life at least, will live in rented apartments.

I had a conversation with a stake president who owns a large number of apartments which he rents to middle-income families. As he showed them to me, he described the abuse of his property, not just the normal wear and

tear, but outright abuse bordering on vandalism.

Such conduct is unworthy of a Latter-day Saint! We should know better than that. We should be willing to drive a nail or set a screw in a hinge, if it's needed.

Our people should regard an apartment as their home and keep it inviting and clean and in good repair. Has not the prophet told us to do it? When they leave an apartment, it should be clean and essentially ready for the next tenant.

Transfer learning from home to work

Now, what has this got to do with a career? Surely you can see the transfer of learning from our homes to our work.

Years ago my father, as a young married man with several children, went nervously into the bank in Brigham City to ask for a loan to start in business. He was asked about collateral. He had none beyond his willingness to work and some mechanical aptitude.

The banker, in turning down his request, happened to ask father where he lived. "In the old box house on First West," was the answer. The banker passed that corner on the way to work. He'd watched the transformation in the yard. He'd wondered who lived there, and admired what they were doing.

Father got the loan to start in business on the strength of the flowers that mother had planted in the yard of a very modest adobe house they were renting.

We have raised a large family on a very modest income, and it's likely that our children are going to have the same privilege. In order to prepare them, we've trained them to do ordinary, necessary things as preparation for their careers.

For instance, we have maintained an area (sometimes it's the corner of a basement room) where there is a work

bench, where projects could be left. There can be some paint or a little sawdust on the floor, without a problem. In spite of continuous cleanup, this area is perpetually untidy, but with a purpose.

We have followed another practice. Each Christmas, at least one of the presents for the boys has been a hand tool. When they were old enough, a good metal toolbox was included. When each has left home, he has had his own set of tools and some knowledge of how to use them. He can tune up a car, or drive a nail, or turn a screw, or replace a plug or a faucet washer.

The girls, in turn, have learned to cook and to sew, and each has left home with a sewing machine. This training is doubly important—first, in frugal living at home, and then in their value as an employee. They would, we hoped, be not only good, but good for something.

Be really willing to work

Now, I have an idea that some soul will be very upset with us for not providing our boys with a sewing machine and our girls a box of tools as well.

So I hasten to explain that our boys can cook enough to survive a mission and they can sew on a button. The girls in turn can change a faucet washer and drive a nail, and both of them can type and even change a tire on a car.

While many, many occupations suit a man or a woman equally well, I, for one, have grave concern over the growing trend for both men and women to choose careers which in some respects are against their very natures.

We have tried to prepare our boys for manly work and our girls for work that would suit the opportunities that womanhood will bring them. In defense of our doing that, I can only observe that in this Church we are not exempt from using common sense.

There are so few nowadays who are really willing to work. We must train our children and ourselves to give, in work, the equivalent of the pay we receive and perhaps just a little extra.

There are so few who will come a bit early to get organized for the day, or stay a minute after to tidy up the work bench or the desk for tomorrow's work.

The attitude that demands compensation and benefits in excess of the value of labor has come near destroying the economy of the world. Now, however, many workers quite willingly accept reductions in pay just to keep their jobs. That spirit of doing a little extra would have prevented the crisis had it been evident earlier.

The gospel—formula for success

Family responsibilities and tight budgets sometimes prevent us from obtaining all the schooling we desire.

We can, however, improve ourselves. The only tuition required is the time it takes, the work required, and the desire to build into our lives the ordinary virtues so much in demand and so short in supply.

I hope you have not been too disappointed that I have not presented some "great thing" for you to do, some elaborate formula for career planning, rather than such ordinary things so obvious, so close to us, that they are often overlooked.

There is a formula. The Lord said, "Verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; *and let him labor in the church.*" (D&C 75:28; italics added.)

The gospel of Jesus Christ is the formula for success. Every principle of the gospel, when lived, has a positive influence over your choice of an occupation and on what you will achieve. The counsel to labor in the Church has great value. Living the gospel will give you a perspective and an inspiration that will see you successful however ordinary your work may be or however ordinary your life may seem to others.

God bless the members of this Church, that you can be happy with who you are and where you are, that you can improve yourselves. We pray that God will bless those who are struggling now with unemployment, with the loss of their employment, with the fear of that loss. May he bless us that we can build into our lives those principles of reliance and integrity that have been part of the gospel from the very beginning, for the gospel is true. Of this I bear witness, in the name of Jesus Christ, amen.

President Romney spoke without announcement.

President Marion G. Romney

Some fifty years ago, when the Church launched its welfare program, President Heber J. Grant stated, as was quoted by the former speaker: "Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence,

industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (In Conference Report, Oct. 1936, p. 3.)

Gospel principles remain constant

We've all heard that quoted many times, but do we fully understand its significance? Bishops, are any of your people idle? Are all of your members independent, industrious, thrifty, and do they all have self-respect? Are any members receiving assistance as a dole? Are we helping our members to help themselves, or are we just taking care of the people? Finally, do our members understand the significance of work? If you don't feel good about your answers, you will understand why we keep emphasizing President Grant's statement.

I remember that when my brother was called to be a stake president, he came to me and said, "Now, tell me all about this welfare program." He asked many questions. After answering them, I said, "You have been in dozens of meetings where I have addressed all of these questions, haven't you?" He answered, "Yes, I'm sure that's true, but I wasn't a stake president then."

I believe the attention many of us pay to gospel principles fluctuates as our circumstances in life change. However, the principles remain constant and are true, whether or not we live up to them. The consequences of *not* living these principles also remain constant.

American work ethic

A few years ago I read a lengthy book dealing with the reasons for the fall of the Roman Empire. That fall, in large measure, was due to the purchasing of votes with unearned benefits, such as entertainment, circuses, and food. The government's actions built up in the people an expectation and demand which eventually could be kept down only by the establishment of a dictatorship. Many of our members live in countries where this history has repeated itself. In the United States, our treasured American

work ethic is waning and the purchasing of votes with unearned benefits is dangerously common.

I used to hear the story, when I first came under President Harold B. Lee's influence in the welfare program, about a man whom they could not get to work. He wanted to be taken care of. The Church or government, so he thought, owed him a living because he had paid his tithing and taxes. He did not have anything to eat and refused to labor to care for himself. Out of desperation and disgust they decided they might as well take him to the cemetery.

On the way, one man said, "We can't do this. I have some corn I will give to him."

So they explained this to the man, and he said, "Is it husked?"

They said, "No."

He said, "Well, then, drive on."

This would not be humorous if it were not so close to the truth. You cannot save a man who has such an attitude, and a nation made up of men and women with similar attitudes is vulnerable to the problems which led to the fall of Rome. The saddest day of a person's life is when he sits down to work out a means whereby he can live thereafter without his own effort. One of the most demeaning things a government can do is to teach people that the government owes them a living.

The Lord's economic system

By contrast, ever since the Church was organized, it has encouraged its members to maintain their own economic independence and to work for what they get, to produce that which they consume. I thought it might be helpful to remember what the Church has done since its inception to give life to the principles stated so well by President Grant.

Church welfare principles have always been with us. Although President Grant's statement came in 1936, you will note he said that "independ-

dence, industry, thrift, and self-respect [should] be *once more* established." Also note that he said work should be *re-enthroned*, not *enthroned*. If time permitted, we could begin when Adam and Eve left the Garden of Eden and found the earth cursed *for their sake*. (See Gen. 3:17.) We could trace these principles through biblical and Book of Mormon times. However, in the interest of time, we will limit our comments to a few things done in this, the last dispensation.

Within a year after the organization of the Church, the Lord had revealed his economic system, and it was practiced in Missouri. The first "welfare program" of this dispensation was the United Order, under which a person consecrated all that he had to the Church and received back that which was necessary to provide for his family according to their wants and needs. The portion of the property retained by the Church was used in one of two ways: first, if a person was able-bodied, he was given the means whereby he could earn a living; second, if a person was incapable of working, his needs were met.

As individuals worked in their various jobs, the surplus generated over and above the needs of their family was turned in to the Church. This surplus was also used to give more people jobs and to take care of the needy. As the Saints arrived in Missouri, many were destitute. The program provided these people with the opportunity to work and earn their own living. They were not given a handout, but they were given a job.

After the United Order

The United Order was discontinued by commandment in 1834, but its basic principles were practiced in Nauvoo. For example, in an orderly immigration, some 5,000 converts came to Nauvoo from Great Britain. The more wealthy members gave of

their means to assist the poor in both their transportation to America and in helping them obtain work after they arrived. The economy of Nauvoo was based primarily on agriculture and construction. The largest construction project was the Nauvoo Temple, which provided jobs for many of its members. One traveler is quoted as saying there was no pauperism in Nauvoo because those without subsistence were provided with work by the Church.

The Church also provided town lots for those people unable to buy one for themselves. Many Nauvoo residents were able to provide the largest part of their basic necessities from their own plots, which normally were one acre in size. They cultivated extensive gardens and often kept chickens, a milk cow, and several pigs, which they would get in exchange for several days' work.

The whole objective behind giving help in Nauvoo was to enable people to be self-sustaining as soon as possible, by providing an avenue for work and production.

After arriving in Salt Lake City with Brigham Young, the Church became completely responsible for its own economy, since it was isolated from any other society. There was no room here for the idler because survival literally depended on work.

Brigham Young's philosophy regarding work and employment can be seen in a statement he made in August of 1860: "The reason we have no poor who are able to work is because we plan to set every person to work at some profitable employment, and teach them to maintain themselves. If a person is not able to take care of himself, we will take care of him. . . ."

"If a Bishop will act to the extent of his calling and office, and magnify it, there will not be an individual in his Ward that is not employed to the best advantage." (In *Journal of Discourses*, 8:145-46.)

Depression of 1890s, economic conditions

As conditions changed, so did the program. By 1880, the relatively independent economic kingdom had to be abandoned as Utah became nationalized. The Church sold many of its economic enterprises, and its leaders ceased to direct the economic affairs of Church members. Utah had become an integral part of the national economy—hence, the dawning of a new era in the manner in which the Church could help employ its members. It is interesting to note that just as the Church became dependent on the nation for its economy, the nation entered the depression of the 1890s.

During the depression, the Church established employment bureaus to aid its members in finding employment. Costly efforts were also made to bolster the economy. Assistance was given to such industries as sugar, salt, and coal.

Throughout the early 1900s, the Church's efforts regarding work and employment were directed to helping members find jobs. For example, in the 1920s, bishops were charged with the responsibility of finding employment for needy ward members. They were instructed to appoint a special person within each ward to be concerned with employment problems and discuss the problems in quorum meetings. This was very similar to the program Elder Fyans explained to us this morning.

Welfare program of 1930s

Those who could not take care of themselves were given appropriate assistance. However, the emphasis was always on self-sufficiency. When the depression of the 1930s came, the members of the Church found themselves in a situation altogether different. There were no jobs, and many people were out of work. The government stepped in to alleviate this problem, but some of their methods

promoted idleness because there was a dole involved. It was in this climate that President Grant announced the welfare program for that day. A model of production projects was announced six months earlier in a letter dated April 21, 1936 to the stake presidents and bishops, which stated in part:

"The following is a suggestive outline for a . . . project for each ward in the Church in the beet-growing districts of Utah and Idaho, . . . to take care of the unemployed members of the Church:

"The Bishopric of each ward [is] requested to select and secure at once 100 or more acres of land suitable for sugar beets. . . .

"Then the Bishopric could divide up the acreage, . . . according to the size of the family, to do the hand work; namely, the thinning, the hoeing, irrigating, keeping the beets clean, the pulling and topping, and loading the same into the wagon at the time of harvesting. . . .

"The laborers should receive an advance payment at the time of thinning, hoeing and irrigating, and when the work is done so that they may be able to live during the summer while the crop is growing. . . .

"If this unemployment is to be solved, it must be done by all the people working together and helping each other to find employment, and if the start is made this season, more preparation can be made for another season and the project expanded so that it will become of material benefit and absorb a large percentage of the unemployed."

Programs added

Once again, the purpose of this program was to help people to help themselves and to get them actively involved in work or production. Since that time, many programs have been followed, a few of which are the following:

Deseret Industries was set up to employ the unemployable, as well as

supply clothing and household goods at a low cost. An organization was created to make small character loans to men and women who could not borrow from financial institutions. An agriculture committee was set up whose business it was to investigate what, if anything, the Church could widely undertake to do in setting up cooperatives, both for production and marketing. In each case, the objective has been to help people help themselves.

It is hoped that this illustration will help implant in our minds and hearts the fact that the welfare program has been with us from the beginning. Programs must be modified to fit circumstances prevailing at the time, but the principles and objectives are unchanging.

We have to be flexible and adapt to changing circumstances. Sometimes it is possible to get so wrapped up in a program that we forget the objective. We must be more alert and creative in accomplishing the objective of making our people independent and self-sustaining.

Work and employment

Today we are an international church, and problems vary in our homelands. This means that different programs may be necessary in different countries, but the primary purpose as stated by President Grant in the beginning of the welfare program is universal.

The theme of this welfare session has been work and employment. The priesthood-based employment system of the Church is one program which can benefit most, if not all countries. We invite you members of quorums who are blessed with employment to

participate in the sanctifying effort of helping others who are in need of employment find work.

In those cases when it is necessary to provide temporary assistance to those who are able-bodied, we challenge bishops and other priesthood leaders anew to find appropriate services for them to perform in order that pride and self-respect may remain intact.

God bless us all with a keen understanding of the foundation upon which all these activities are built. We are anxious to make our people independent, industrious, and self-sufficient. We want to accomplish this in a way which will be sanctifying to the giver as well as the receiver. When we can understand this principle, our current welfare activities will take on more meaning, and any changes or additional programs required for today's society can be revealed.

President Romney

The first general session of the 152nd Annual General Conference of the Church will convene in this Tabernacle at ten o'clock this morning.

We shall sing in closing hymn no. 66, "How Firm a Foundation," following which the benediction will be offered by Elder Charles Didier, a member of the First Quorum of the Seventy.

The congregation sang "How Firm a Foundation."

Elder Charles Didier offered the benediction.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard and originating with KSL Radio and Television, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 4, 1982, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Donald Ripplinger conducting the Choir, John Longhurst, Tabernacle organist, and the Spoken Word given by Spencer Kinard.

(Choir without announcement: "The Palms"—Faure/Ringwald)

Announcer: "Green wave the palms along the path today; . . . Jesus, our Lord, in triumph leads the way." The Tabernacle Choir has opened today's broadcast of Music and the Spoken Word singing "The Palms" by Jean-Baptiste Faure.

We next hear the words of the 137th Psalm set to music by Philip James, "By the waters of Babylon we sat down and wept; when we remembered thee, O Sion."

(Choir: "By the Waters of Babylon"—James)

Announcer: Among the most poignant scriptures to be found in the sacred writings of Christianity is that which is recorded in the New Testament Gospel of John.

A short verse there describes Christ's response to the death of one of

his friends. Recorded are these two words: "Jesus wept" (John 11:35).

On that occasion, Jesus shed tears for a single contemporary whom he loved. The event openly displays Christ's capacity to love and feel sorrow for the misfortunes of those around him.

It was not long after this tragedy that Christ faced his own imminent death. Shortly before the Crucifixion he went with his disciples to a place called Gethsemane. There in prophetic agony he witnessed the passing of all peoples, of all nations, of us. He discerned that his commandment that we love one another even as he loved us would be largely rejected by mankind.

Once, twice, and for a third time he returned to his friends to share the awesome burden; each time he found them asleep.

Alone, he took upon himself the sins of the world, suffering for all generations of humanity.

And in the depths of that divine despair, he wept:

—Wept for the countless unknown soldiers of nameless battles and forgotten wars and for their orphaned children, their widowed wives, their grieving mothers.

—Wept for the maimed in body and soul who haunt the boweries of large cities, for the aged who wait in nursing homes for visitors who never come, and for the meek and believing who are taken advantage of by the crafty and unscrupulous.

—He wept because of the ignorance which has made much of mankind live out its life in political and intellectual slavery, and because of supersition which still keeps men in spiritual bondage.

For all of this, and more, the Creator of heaven and earth suffered an exquisite agony.

Across the centuries, the lone figure of noble manhood, weeping among the shadows of Gethsemane, looms above humanity.

And thus, while his disciples slept, Jesus wept; and perhaps still weeps, while mankind sleeps.

(Organ without announcement: "Wachet Auf"—Bach)

Announcer: We have heard Tabernacle Organist John Longhurst play a chorale prelude by Bach, "Sleepers, Wake, a Voice Is Calling."

Soloist Gregory Griffiths now joins the Choir in performing music by Charles Gounod, "Holy, Holy, Holy."

(Choir: "Holy, Holy, Holy,"—Gounod)

Announcer: The Tabernacle Choir next sings a text by Gordon Johnson set to music by Geoffrey O'Hara, "There Is No Death!"

(Choir: "There Is No Death"—O'Hara)

Announcer: "Father in Heaven . . . thanks for peace abiding, Ever abiding." The Choir concludes this

broadcast by singing John Longhurst's arrangement of a hymn tune by Friedrich Flemming with text by Agnus Hibbard, "Father in Heaven."

(Choir: "Father in Heaven"—Flemming)

Announcer: Again we leave you from within the shadows of the everlasting hills. May peace be with you this day . . . and always.

Announcer (on radio): This concludes the two-thousand, seven-hundred, forty-sixth performance continuing the fifty-third year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL, in Salt Lake City, Utah.

Donald Ripplinger conducted the Choir, John Longhurst was at the organ, the Spoken Word was given by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference with Jerold Ottley and Donald Ripplinger conducting.

The music for the Saturday afternoon session was provided by the Brigham Young University combined choirs directed by Ronald Staheli.

At the general priesthood meeting a combined priesthood choir from American Fork, Alpine, and Tim-

panogos Utah regions furnished the music, directed by Donald Ripplinger and Leslie Rees.

Prelude, postlude, and interlude music and accompaniments on the Tabernacle organ throughout the conference sessions were played by Robert Cundick, John Longhurst, and Roy M. Darley, Tabernacle organists.

Francis M. Gibbons

Clerk of the Conference

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